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CATHOLIC SCHOOLS WEEK,
SPECIAL SECTION

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LATINO CENTER EXPANDS

Catholic Social Services announced the expansion of its Our Lady of Guadalupe Center in Columbus with a construction dedication and blessing for its Latino Outreach Center on Jan. 9, Page 2



BUCKEYE CATHOLICS

Long snappers Collin Johnson (center) and John Ferlmann (right) were among Ohio State's Catholic football players in the College Football Playoff championship game against Notre Dame, Page 11

Latino Outreach Center expands on Columbus' west side

Catholic Social Services (CSS) announced the expansion of its Our Lady of Guadalupe Center in Columbus with a construction dedication and blessing for its Latino Outreach Center on Jan. 9.

The new location is situated one mile from the current site at 3631 Soldano Blvd. on a new COTA bus route.

The new Outreach Center, formerly a Chuck E. Cheese that boasts almost 12,000 square feet, will be dedicated to serving the Latino community, providing an array of vital services, including nutrition and food, workforce training, housing navigation, case management, support for new moms, emergency assistance, a small business incubator, language assistance/ESL classes and health resources.

"We are excited to open this center, which will serve as a hub for the Latino community," said S. Kelley Henderson,

CSS president and CEO. "Our goal is to empower individuals and families, ensuring they have access to the support they need to thrive in our community."

In addition to its core services, the center will offer regular volunteer opportunities for partners, embodying its motto of "Neighbors Serving Neighbors" and celebrating the importance of walking alongside one another to foster a sense of belonging and connection among community members.

The ceremony included Bishop Earl Fernandes and was attended by community partners, city and state representatives, benefactors and CSS team members.

For more information about the expanded Latino Outreach Center, contact Julie Naporano, CSS vice president of development and communications, at jnaporano@colscss.org or 614-857-1236.



Bishop Earl Fernandes (center) participated in a dedication and blessing for the expansion of the Our Lady of Guadalupe Center's Latino Outreach Center on Jan. 9.
Photo courtesy Catholic Social Services



Front page photo

CATHOLIC SCHOOLS WEEK

Diocesan elementary and secondary schools, including students at Delaware St. Mary School, are celebrating their successes and achievements during the annual observance of Catholic Schools Week from Jan. 26 through Feb. 1.

Photo courtesy Delaware St. Mary School

The CATHOLIC TIMES

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The 28th Annual
**CATHOLIC
MEN'S CONFERENCE**
**CALLED
TO BE
SAINTS**
MEN: ON MISSION

Saturday † February 22, 2025
Kasich Hall † Ohio Expo Center

Adoration 6:00am • Registration 7:00am
Conference 8:00am - 3:00pm

Adoration Reconciliation Holy Mass Breakfast & Lunch Faith Organizations

Dcn. Harold Burke-Sivers

Dr. Ray Guarendi

Mark Hartfiel

Adults: \$45 • Students: \$30 • Religious: FREE

SCAN THE CODE OR REGISTER ONLINE AT: **www.CatholicMensMinistry.com**

Msgr. David R. Funk passed away on Jan. 8

Funeral Mass for Msgr. David R. Funk, 76, who died Wednesday, Jan. 8, was celebrated Saturday, Jan. 18 at Reynoldsburg St. Pius X Church. Burial was at St. Joseph Cemetery, Columbus.

He was born on Feb. 6, 1948 in Lancaster to the late Richard and Thelma Funk.

He was a 1966 graduate of Lancaster Fairfield Union High School and received a Bachelor of Arts degree in philosophy from Ohio Dominican College (now University) and Bachelor's degrees in sacred theology and sacred theology history from the Catholic University of America.

He also studied at St. Charles Borromeo Seminary, Columbus.

He was ordained to the priesthood on May 27, 1974 at Bremen St. Mary Church, his home parish, by Bishop Edward Hermann,

He served as pastor of Portsmouth Holy Redeemer, Columbus St. Agatha and Reynoldsburg St. Pius X churches, retiring in 2018 from St. Pius X, where he lived after his retirement and where the parish center was named in his honor.

He also was an associate pastor at Chillicothe St. Peter, Columbus Corpus

Christi and Columbus Our Lady of the Miraculous Medal churches and was a vicar forane, a member of the diocesan Priests Personnel Board, a judge for the diocesan Tribunal and a Chaplain for the Knights of Columbus.

He was honored by Pope St. John Paul II as a monsignor, with the title chaplain to His Holiness, on Oct. 11, 1995.

He is survived by brothers Thomas (Elizabeth "Betty") and James (Leesa) and four nephews.



Msgr. David R. Funk

File photo

Father Mark Ghiloni's funeral homily for Msgr. David R. Funk

"In his funeral Mass plan, David made this remark. It was written out: 'I think of my priesthood ordination, how simple it was at Bremen St. Mary Church on May 27, 1974. I would like my funeral to be simple as well. The homily should be brief. All my hope is in God's mercy and that He will judge me worthy of His eternal life.'

"All my hope is in God's mercy and that He will judge me worthy of His eternal life.' These last words should be echoing from each of us in our lives of faith.

"I always did what David wanted, unless of course I didn't want to. When he was assigned to Corpus Christi Church in Columbus, it was not uncommon for Msgr. Bill Johnson, the pastor there, to leave a note on his door saying, 'Say, Dave. Can you take the early Mass in the morning?' Often in our conversation, I would say to David, 'Say, Dave' and he would say 'Yes, Mark?' and I would go on. So, David, I don't know if this homily will be all that brief. If not, you need to just get over it.

"Our first reading comes from the Book of Wisdom. 'The souls of the just are in the hands of God. ... They seemed in the view of the foolish (that is, in the view of those who cannot see beyond the present moment) to be dead, and their passing away was thought an affliction and their going forth from us utter destruction.'

"Well, we all know that death is an affliction. It certainly is a destruction. But is not an utter affliction or an utter destruction. The author goes on to say 'But they are in peace. Their hope is full of immortality.' 'You see, for God to create the beauty of a human life, for this human life to come to know he or she was created in love, made for love – for this person created by God to learn to love others and be loved by others – well, that love, my friends, runs deep, too deep to just be over with when death occurs.

"We are made by God to be immortal, to have a relationship with God that begins really with our conception, continues with our baptism and never ends.

"David believed this. Every Sunday, he led the assembly gathered at Mass in the Creed, where we all profess 'I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.' He did look forward to the life of the world to come.

"David got the message that he was made for love. He decided to live that love out as a priest serving God's people. He used his own gifts to connect with people.

David was a rather quiet and gentle man, but still waters often run deep. When he did get upset, it didn't seem to last long.

"One of his greatest gifts in ministry was his ability to connect with people one on one. He would accompany them, as Pope Francis has said: 'We are to accompany people where they are.' David was good at that.

"Whether it be in pastoral counseling or in the Sacrament of Penance, in the kitchen preparing a meal for friends – he loved to cook – his welcoming and hospitable nature always came out. He was very good with people one on one and in small gatherings.

"David loved Christmas. He would always put up several trees and decorations which would be up way past the Christmas season. I'm the opposite, I put up very little. But he lived for Christmas.

"Last week, I came across a reflection on the Epiphany by St. Leo the Great from the Fifth Century. He wrote: 'In the Magi, we see all the peoples of the world begin to come to their God and Savior. We are among the instruments by which the God of the universe becomes the God of all peoples of the earth. ...

"We are invited to celebrate this day as the day of our first fruits. It is the day that brings to mind our initial call. We are to do this with spiritual joy. What I call to your attention is that this very joy is the primary instrument by which you are to accomplish this great mission. If you but live this joy, you will draw more and more people to the Lord. All want to share joy.'

"Father David Funk was a man of joy. He brought it to others and received it from others. He indeed drew many of us closer to the Lord.

"I met Father Funk when he was associate pastor of Our Lady of the Miraculous Medal parish over on Refugee Road. I was assigned there as a deacon for six months. That's what we did back then. I was a few days late for health reasons. I started early to fall apart, when I was a deacon.

"Father John Ryan was pastor. On my first night there after dinner, Dave had me come out to the back patio. It was the Third of July. I went in the house and Father Ryan said, 'Do you have one of those sparkler things?' Dave had two bags of fireworks. I told him it was illegal to set them off in the city and he said, 'You need to lighten up.'

"I thought, 'This is my first night. What have I gotten into?' I think he and Father Ryan had gotten the memo that I was wound rather tight. They did their best in

those six months to unwind me and they succeeded, at least to some degree.

"The day I was ordained – June 11, 1983 – I spent the night in the rectory there. That morning, I said to Dave, 'What am I getting into?' He said, 'This is why you became a priest. Relax.'

"Dave and I became great friends through the years. We often took days off together, as well as some vacations. He had a love for antique stores and art. I did not. I'd go through an antique store in 10 minutes. Dave took an hour and a half. But he would drag me along and over the years, I actually started to develop similar interests. One day I said I was going to go trapshooting and he said, 'Why would you do a thing like that?' I told him, 'Well, I like it. I like trapshooting.' I never converted Dave to it.

"For many years, we would go on retreat at the Trappist Abbey of Gethsamani near Bardstown, Kentucky; in fact, we were to go again in just a couple of weeks. We thoroughly enjoyed our time praying with the monks and going out occasionally to a decent restaurant – you don't go to a Trappist abbey for the food. Once in a while we would even find ourselves touring a distillery or two.

"Dave was a good priest to talk to about situations you were not sure how to handle pastorally. He read a lot of books on church history and on Vatican Council II. In fact, recently he told me he had purchased a book for me – 'While I Breathe, I Hope: A Mystagogy of Dying' by Richard Gaillardetz, a theologian at Boston College. I had purchased the same book for him, so we gave the books to others. Richard was 90 and was dying of pancreatic cancer and this was his last book. Richard had written a lot about Vatican Council II. Little did either of us know how timely this book was.

"In all of this, David was joyful and insightful. His brother Jim said to me that Dave was as good a brother as he was a priest, that he was a model for us all. His brother Tom said he was a true disciple of Christ. He knew joy and brought the joy of Christ to so many. For that we are grateful. I have received calls from several priests this week. The message was always the same: 'Dave was always kind to me.'

"The Gospel passage today comes from the Bread of Life discourse in John's Gospel. Jesus came to do the Father's will. And what is that will? That He should not lose anything of what the Father gave Him, but that He should raise it on the last day, that everyone who sees the Son and believes in

Him may have eternal life and be raised on the last day.

"Right before this passage, Jesus says 'I am the Bread of Life. He who comes to me shall not hunger and he who believes in me shall never thirst.' Our faith in Jesus is a coming to Him, an active movement for Him. The Jewish people believed that God's greatest gift was His law, His word of wisdom, and now Jesus identifies Himself with this revealed wisdom of God. His word is the Bread of Life; His person is the Bread of Life; His body broken in the Eucharist is the Bread of Life.

"The center of our lives as Catholics is the Eucharist. It is the center of every priest's life. David was never more happy than when he was presiding at the Eucharist, breaking open this Bread of Life in his preaching and his prayerful style, partaking of the Lord's body and blood with those gathered.

"David did his part as priest for almost 51 years to see that what the Father had given the Son would not be lost. He couldn't just sit at Gethsamani. He had to concelebrate from where he was seated, like many other priests.

"In his second letter to the Corinthians, Paul talks about his experience of mystery. A summary of this passage appears on David's various anniversary cards and on the holy card you received today: 'As God's ministers we must be patient in times of affliction, be pure-minded, enlightened, forgiving, relying on the Holy Spirit and sincere love, They call us deceivers and we tell the truth – sad men and we rejoice continually; disinherited and the world is ours.'

"Paul could not have experienced real life in ministry any better. This passage spoke to David of his own experience of priestly ministry. He, like all of us, was called to grow in patience many times. He, like all of us, worked at keeping his mind fixed on Christ Jesus. He, like all of us, had to depend on the Holy Spirit's power to grow in forgiveness and love.

"When we live this way, people can call us what they want, but we know we are telling the truth. People can say we are sad, but we see ourselves as rejoicing continually. People can call us disinherited, as having nothing, and yet in our minds, the world is ours, we possess all things. In other words, people can say what they want, but we know to whom we belong and who we serve. David truly knew to whom he belonged and who he served and he taught

See HOMILY, Page 13

Clergy assignments announced

The following clergy assignments were announced by the diocese with effective dates listed below:

Confirming the appointment by the Prior General, St. Mary's sui iuris Monastery of the Vallombrosian Congregation of the Order of St. Benedict, **Reverend Sabu Velarimattathil Thomas, OSB**, from service outside the diocese to Auditor, Diocesan Tribunal, in residence at Holy Cross Church Rectory, Columbus, October 30, 2024.

Reverend Jacob Stinnett, from Parochial Vicar, St. Brendan the

Navigator Church, Hilliard, to Hospital and Pastoral Ministry, in residence at St. Cecilia Church, Columbus, effective January 15, 2025.

Reverend Kyle Tennant, from Pastor, Our Lady of Peace Church, Columbus, to Leave of Absence, effective January 6, 2025.

Reverend Peter Gideon, from retirement, to Administrator Pro Tem, Our Lady of Peace Church, Columbus, January 6, 2025.

Reverend Jason Fox from Parochial Vicar, St. John Neumann Church, Sunbury, to Leave of Absence, effective January 13, 2025.

Coach ends successful run

By Tim Puet

For The Catholic Times

Brad Burchfield says his departure as Columbus Bishop Hartley High School football coach is a matter of timing.

"I felt that it was just time to move on and was ready to accept a new challenge," Burchfield said of his decision earlier this month to become coach at Hilliard Darby High School after leading Hartley to 168 victories, with state championships in 2010, 2015 and 2016, in 17 seasons at the school.

"After being successful for so long at Hartley, I felt that I was at a time in my life where I very much wanted to build a program again. I feel like an artist with a blank canvas and a chance to create something new once more.

"The administrators at Darby believe what I believe in terms of what it takes to make a good football program while developing young men of character. I respect them and feel there's a good fit between me and what they are as a school and a program and that we can work well together. I wouldn't be going somewhere that wasn't a great job and a great place. ...

"St. Francis of Assisi said, 'Preach the Gospel at all times and when necessary, use words.' That's what I plan to do at Darby, to coach and live in a manner consistent with my Catholic faith."

Burchfield also teaches English and is assistant admissions director and Sacred Heart house director at Hartley.

"My kids are both in college and that's a part of the timing factor," he said. "And I know I've left a strong program for whoever succeeds me."

Hartley finished 6-5 last year, losing in the first round of the state playoffs. The Hawks had a 168-50 record in Burchfield's 17 years in

charge, making the playoffs in all but one of those seasons.

Burchfield came to Columbus from Centerburg, where he was 31-25 in five seasons, giving him an overall coaching mark of 199-75.

Burchfield will succeed John Santagata, Darby's only head coach since the school opened. He was 113-68 there, with 11 playoff appearances. The last few years have been difficult ones for the Panthers, who have only one winning season since 2019 and were 1-9 last year.

Burchfield said he has had so many good players at Hartley it's difficult to name one or two standouts.

"I think things are in good shape for whoever my successor is," he said. "We've got an all-state running back coming back in Robert Lathon and offensive and defensive leaders in Matt Galich at quarterback and Jake Beatty at linebacker. Jay and Joe Zang are the latest in a bunch of Zang brothers who all have been good, hard-nosed kids."

Burchfield played a significant role in forming the Ohio Catholic Athletic Conference, which opens play in 2026 with Hartley, DeSales, Columbus Bishop Watterson, Akron St. Vincent-St. Mary, Cleveland Villa Angela-St. Joseph, Cuyahoga Falls Walsh Jesuit, Youngstown Ursuline and Youngstown Cardinal Mooney as members.

"It's going to be tremendous having all these Catholic schools of similar size and so much past success as rivals," he said. "This solves problems all of us have dealt with in terms of finding good opponents we can play consistently. It's an exciting thing for Hartley and for Catholic schools in general.

"I'll be leaving Hartley with a lot of good memories. I feel very blessed at having been part of the program here for so long and I'm excited about taking this next step."



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF ST. PATRICK LONDON

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the territory of St. Patrick Parish was as yet undefined;

WHEREAS, having duly consulted with the pastor of St. Patrick whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THEREFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the new boundaries of St. Patrick Parish, the parish church of which is located at: 61 S. Union St., London, OH 43140-1281 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at 40.01000, -83.51215, an air-line east to 40.00615, -83.41591; then an air-line from 40.00615, -83.41591 east to 39.99422, -83.33032 on U.S. Route 42. Eastern boundary: Starting at 39.99422, -83.33032 on U.S. Route 42, southwest on the center of U.S. Route 42 to State Route 29; south from the intersection of U.S. Route 42 and State Route 29 on an air-line to U.S. Route 40 and Glade Run Road; south on the center Glade Run Road to State Route 142; southwest on the center of State Route 142 to the resumption of Glade Run Road; south on the center of Glade Run Road to London-Lockbourne Road (State Route 665); east on the center of London-Lockbourne Road (State Route 665) to the Franklin-Madison counties boundary at 39.86078, -83.24730; south on the county boundary from 39.86078, -83.24730 to the intersection of the Madison-Fayette-Pickaway counties boundaries at 39.69543, -83.25243. Southern: The southern boundary of the parish is the southern boundary of Madison County from 39.69543, -83.25243 on the east to 39.71687, -83.65333 on the west. Western: The western boundary of the parish is the western boundary of Madison County from 39.71687, -83.65333 on the south north to 39.77302, -83.64717; east to 39.77072, -83.61493; southeast to 39.77023, -83.61384; east to 39.76866, -83.58893; and north to 40.01000, -83.51215.

2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF STS. SIMON AND JUDE WEST JEFFERSON

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, it was recommended after review of a 1950 boundary description, investigation, and consultation that sections of the Western boundary would be included in the definition of the parish boundaries of St. Joseph Plain City and St. Patrick London and the Eastern boundary of the parish would be extended into an otherwise unaccounted for portion of Franklin County;

WHEREAS, having duly consulted with the pastor of Sts. Simon and Jude whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed alteration of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THEREFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the new boundaries of Sts. Simon and Jude Parish, the parish church of which is located at: 9350 High Free Pike, West Jefferson, OH 43162-9704 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at the intersection of U.S. Route 42 and M.V. High Road, east on the center of M.V. High Road to NE Plain City-Georgesville Road; an air-line straight east from the intersection of M.V. High Road to NE Plain City-Georgesville Road to Big Darby Creek; north on the center of Big Darby Creek to Scioto Darby Creek Road, east on the center of Scioto Darby Creek Road to the intersection of Scioto Darby Creek and Alton Darby Creek roads. Eastern boundary: Starting at the intersection of Scioto Darby Creek and Alton Darby Creek roads, south on the center of Alton Darby Creek Road to U.S. I-70; west on the center of U.S. I-70 to Amity Road; south on the center of Amity Road to U.S. Route 40 (West Broad Street); west on the center of U.S. Route 40 (West Broad Street) to Darby Creek Drive; south on the center of Darby Creek Drive to Alkire Road; west on the center of Alkire Road to 39.88768, -83.24946; an air-line south from 39.88768, -83.24946 to London-Lockbourne Road (State Route 665) at 39.86078, -83.24730. Southern: Starting on London-Lockbourne Road (State Route 665) at 39.86078, -83.24730, west on the center London-Lockbourne Road (State Route 665) to Glade Run Road. Western: Starting at the intersection of Glade Run Road and London-Lockbourne Road (State Route 665), north on the center of Glade Run Road to State Route 142; northeast on the center of State Route 142 to the resumption of Glade Run Road; north on the center of Glade Run Road to U.S. Route 40; north on an air-line from the intersection of Glade Run Road and U.S. Route 40 to the intersection of U.S. Route 42 and State Route 29; northeast on the center of U.S. Route 42 to M.V. High Road.

2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor

What happened to my Waterford crystal chalice?

Dear Father,

Years ago, my mother donated a Waterford crystal chalice to our parish. It had great meaning and was used at my wedding. When my mother died, I asked the priest to use it at her funeral Mass. He said that it's not allowed. Is this true? Should I ask for it back?

-Brody

I bought a beautiful pottery chalice and plate for my parish priest, but I never see them at Mass at our parish. How can I properly tell him that I'm hurt?

-Allison

I made a beautiful wooden chalice as a gift for a relative who was ordained a priest and thought he would use it for his first Mass, but he didn't. I'm upset because I put a lot of work into it and told him so. He said that wood is not allowed for chalices. Is this true?

-Denis

Dear Brody, Allison, and Denis,

The question of proper material for the chalice used at Mass is quite old. We don't have absolute certitude what Christ Himself used at the Last Supper. We do know, however, that Christians wanted the best container possible for our Lord's Blood.

Very often, precious metals were used, especially gold, to form the cup or bowl part of the chalice. We have evidence of wooden chalices that were lined with gold. Numerous gem-studded chalices made of gold and silver can be found in museums around the world.

Historically, priests and parishes who could not afford costly chalices made sure to have them made of something worthy of their contents. The same is true

SACRAMENTS 101

Father Paul Jerome Keller, OP, S.T.D.

Father Paul Jerome Keller, O.P., S.T.D., director of the diocese's Office of Divine Worship, is a priest of the Dominican Province of St. Joseph. His doctorate is from Rome in sacramental theology. He currently assists at Columbus St. Patrick Church.



today.

Moreover, we find a progression of laws from ancient times that describe how a chalice used at Mass was to be made. The concern has always been to use special materials for the chalice. Wood, especially, was outlawed on account of its porous nature. Chalices made of glass and metals that could rust were also forbidden in the first millennium of the Church.

For some reason, it became popular in the 1970s to disregard both law and custom in the making of chalices. I know a priest who has his own museum of chalices made of pottery, wood, glass, including oddly colored glass, and various metals. One of the strangest chalices I've seen used is one that tilts on its side rather than standing upright. Avant-garde? Yes. Practical? No. Reverent? You decide!

The issue of the material used in making chalices is addressed in the *General Instruction of the Roman Missal*, which is the Church's law in all matters concerning the Holy Sacrifice of the Mass. Paragraph 328 states: "Sacred vessels should be made from precious metal. If they are made from metal that rusts or from a metal less precious than gold, they should generally be gilded on the inside."

Specific to the USA, paragraph 329 says that "sacred vessels may also be made from other solid materials which in the common estimation in each region are

considered precious or noble, for example, ebony or other harder woods, provided that such materials are suitable for sacred use. In this case, preference is always to be given to materials that do not easily break or deteriorate. This applies to all vessels that are intended to hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and others of this kind."

The use of wood, while possible, is not optimal. The instruction seeks to strike a pastoral chord when it mentions that our large country may have regions where certain materials are "considered precious." Nevertheless, the GIRM is explicit about the bowl of the chalice: "chalices and other vessels that are intended to serve as receptacles for the Blood of the Lord, ... are (to be made) of material that does not absorb liquids. The base, on the other hand, may be made of other solid and worthy materials."

Redemptionis Sacramentum, 117, is crystal (pun intended) clear: "Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate."

"Reprobate" means it is strongly condemned, forbidden. Glass, even Waterford, pottery, and the like may not be used for the Holy Eucharist.

So, Brody, you could ask for the Waterford chalice back, but if it has been used for Mass, then it may not be used for any other purpose once you retrieve it.

There is no ill will on the part of the priest in refusing to use inappropriate vessels. Rather, he is doing what he was ordained to do: to offer the Sacrifice of Christ's Body and Blood in the most sacred way possible.

Focus on sustainable habits in the new year

Moving into the new year, we may assess our spiritual and physical lives and look for ways to improve and grow. January often feels like a good time to start or restart some holy and healthy habits that were overlooked in the busyness of the Advent and Christmas seasons.

We might consider exercise, sleep, healthy eating, hydrating and maybe even scheduling some appointments with medical professionals to stay on top of our health issues. We can look at our prayer and sacramental lives and consider incorporating new devotionals, spiritual practices and routines that we may feel called in this new season to be holy and healthy.

I like habits to be sustainable though, so not doing something just for a week or two, but moving toward months and years of incorporating a new habit to grow more holy and healthy. This scripture has become a guiding passage for me over the years, from Philippians 4:13, "I can do all things in Christ who strengthens me." I seek the help of Jesus in starting and sustaining new habits and I simply can't do it without Him.

Recently, I began listening to the Rosary in a Year by Ascension Press and with host Fr. Mark-Mary Ames, CFR. I've been enjoying his 15-minute reflections related to the Rosary daily. I listen while driving in the car or eating my lunch. I pray my rosary separately from the podcast, but his reflections have been helpful in my rosary meditation time.

Reading good spiritual books is something that I had less time for during Advent and Christmas and I've been enjoying getting back into that daily habit and keeping it simple by reading at least a few pages a day.

Journaling is another habit that has slipped out of my routine recently and my spiritual director gently encour-

HOLY AND HEALTHY | Lori Crock

Lori Crock is a SoulCore Rosary prayer and exercise leader and a St. Brendan parishioner. Lori is online at hollyandhealthycatholic.com, where she shares her passion for faith and fitness.



aged me to begin to journal again — in any way that feels inviting and sustainable — whether in the morning as I reflect on the readings and gospel or in the evening as I do an examination of the day.

I've committed to walking outdoors in the winter on a daily basis and this has been a beautiful time of silence to pray and to ponder the things going on in my life and to give thanks for the many blessings.

The saints remind us that this journey with Jesus teaches us to create and sustain habits that will help us

to better know, love and serve Jesus and our neighbor. We will rise and fall with the things of life that sometimes get in the way of our daily routines, and so we must be gentle with ourselves on this journey.

St. Francis de Sales said, "Have patience with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them — every day begin the task anew."

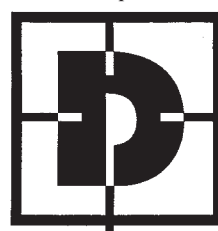
The words of St. Francis apply to our spiritual aspirations as well as our physical goals. One thing I love

about this life with Jesus is we can start anew daily. We don't have to wait until a new year, a change of seasons or just the right time. We can wake up today, tomorrow or the next day and do something new and beautiful for God, for others, and for ourselves — inspired by our love of Jesus to be a sign of His love in the world.

Pope St. John Paul II said, "The body, in fact, and only the body, is capable of making visible what is invisible: the spiritual and the divine. It has been created to transfer into the visible reality of the world, the mystery hidden from eternity in God, and thus to be a sign of it."

So let our physical and spiritual actions, habits and goals be a sign that Jesus is alive within us. Let us lean on Him to help us make our holy and healthy habits sustainable as we seek to glorify Him in all that we do in this new year.

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Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF OUR LADY OF LOURDES MARYSVILLE

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of Our Lady of Lourdes are as yet undefined;

WHEREAS, having duly consulted with the pastor of Our Lady of Lourdes whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the boundaries of Our Lady of Lourdes Parish, the parish church of which is located at 1033 W. Fifth St., Marysville, OH 43040-9282 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: The parish's northern boundary is the northern boundary of Union County from 40.50407, -83.52022 on the west to 40.50703, -83.24818 on the east. Eastern boundary: Starting at the northeastern corner of Union County (40.50703, -83.24818), south on the county boundary line to 40.24446, -83.24842; east on the county boundary line to 40.24425, -83.17233; south on the county boundary line to Watkins Road (40.21646, -83.17173). Southern: Starting at the intersection of U.S. Route 36 at the Union-Champaign counties boundary, northeast on the center of U.S. Route 36 to Sabine-Bigelow Road; east on the center of Sabine-Bigelow Road to Streng Road; northeast on the center of Streng Road to State Route 38; southeast on the center of State Route 38 to Big Darby Creek; east on the center of Big Darby Creek to 40.14707, -83.34833; from 40.14707, -83.34833 northeast on an air-line to the intersection of Hawn and Robinson roads; northeast on the center of Hawn Road to State Route 736; northwest on the center of State Route 736 to Fladt Road; northeast on the center of Fladt Road to Industrial Parkway; southeast on the center of Industrial Parkway to Beecher Gamble Road; east on the center of Beecher Gamble Road to Derio Road; east on the center of Derio Road to the intersection of Derio and Watkins-California roads; north on the center of Watkins-California road to Watkins Road; east on the center of Watkins Road to Union-Delaware counties boundary line (40.21646, -83.17173). Western: Starting at the intersection of U.S. Route 36 at the Union-Champaign counties boundary, north on county boundary line to 40.22546, -83.49449; west on the county boundary line to 40.22937, -83.55133; north on the county boundary line to 40.50407, -83.52022.

- 2) That this alteration shall take effect upon the promulgation of this decree.
- 3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF BLESSED SACRAMENT NEWARK

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of Blessed Sacrament Parish are as yet undefined;

WHEREAS, having duly consulted with the pastor of Blessed Sacrament whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the boundaries of Blessed Sacrament Parish, the parish church of which is located at 394 E. Main St., Newark, OH 43055-6596 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at the intersection of the Licking-Knox county line and Bell Church and Cooksey roads, east on the center of Bell Church Road to 40.24173, -82.38012; east on the county line to 40.23925, -82.28094; north on the county line to 40.24017, -82.28089; east on the county line to 40.23862, -82.18282. Eastern boundary: Starting at the northeast corner of Licking County at 40.23862, -82.18282, south on the county line to Church Road at 40.18277, -82.18679; south on the center of Church Road (which is on the county line) to 40.16656, -82.18716; south on the county line to the southeast corner of Licking County at 39.95023, -82.198772. Southern: Starting at the southeast corner of Licking County at 39.95023, -82.198772, west along the county line to 39.95107, -82.23169; south along the county line to 39.91326, -82.23397; west along the county line to Boundaries Road on the county line at 39.91778, -82.33379; west on the center of Boundaries Road to State Route 13. Western: Starting at the intersection of the Licking-Knox county boundary and Bell Church and Cooksey roads, southeast on the center of Cooksey Road to Blacksnake Road; east on the center of Blacksnake Road to Peatmoss Road; south on the center of Peatmoss Road to Dog Hollow Road; south on the center of Dog Hollow Road to Horns Hill Road; south on the center of Horns Hill Road to the point where it becomes Horns Hill Rd. NE, continuing south on the center of Horns Hill Road NE to the intersection of Horns Hill Road NE, Cedar Run Road NE, and Waterworks Road; west on the center of Waterworks Road to the center of the North Fork Licking River; south on the center of the North Fork Licking River to the confluence of the North Fork Licking and South Fork Licking rivers, which forms the Licking River at 40.05307, -82.39153; east on the Licking River to 40.05235, -82.38054, which is the intersection of the Licking River and the northeast corner of the Heath City limits; south on the Heath City boundary to 40.04042, -82.38174; east on the city boundary to 40.04033, -82.38010; south on the city boundary to Watson Road SE; east on the center of Watson Road SE to 40.03893, -82.37285; southwest on the city boundary to Blue Jay at 40.03042, -82.37498; east on the center of Blue Jay Road to 40.03005, -82.37045; south on the city boundary to 40.02288, -82.37124; west on the city boundary to 40.02325, -82.37710; south on the city boundary to 40.019669, -82.37761; west on the city boundary to 40.01997, -82.38393; south on an air-line to the intersection of Linville Road SE and Fairmount Road; south on the center of Fairmount Road to Dorsey Mill Road SE; west on the center of Dorsey Mill Road SE to State Route 13; south on the center of State Route 13 to the intersection of State Route 13 and the Licking-Perry counties boundary.

- 2) That this alteration shall take effect upon the promulgation of this decree.

- 3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY CANAL WINCHESTER

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of Blessed Sacrament Parish are as yet undefined;

WHEREAS, having duly consulted with the pastor of Blessed Sacrament whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the boundaries of Blessed Sacrament Parish, the parish church of which is located at 394 E. Main St., Newark, OH 43055-6596 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at 39.87934, -83.00195, an air-line from that point east to the intersection of Parsons Avenue and Obetz Road; east on the center of Obetz Road to Lockbourne Road; north on the center of Lockbourne Road to Williams Road; east on the center of Williams Road to Alum Creek Drive; north on the center of Alum Creek Drive to Refugee Road (State Route 104); east on the center of Refugee Road (State Route 104) to Noe-Bixby Road, south on the center of Noe-Bixby Road to Winchester Pike; east on the center of Winchester Pike to its terminus at Cemetery Road in Fairfield County; south on an airline to U.S. Route 33; east on the center of U.S. Route 33 to Pickerington Road NW. Eastern boundary: Starting at the intersection of U.S. Route 33 and Pickerington Road NW, south on the center of Pickerington Road NW to Winchester Road, at which point it becomes Pickerington Road; south on the center of Pickerington Road to Alspach Road NW; south on an air-line from the intersection of Alspach Road NW and Pickerington Road to the intersection of Betz Road NW and Marcy Road NW; south on the center of Betz Road NW to Royalton Road SW. Southern: Starting at the intersection of Royalton Road SW and Betz Road SW, west on the center of Royalton Road SW to the intersection of State Route 752 and Winchester Southern Road at the Fairfield/Pickaway counties boundary; from the intersection of State Route 752 and Winchester Southern Road, west on the center of State Route 752 to Walnut Creek Pike; north on the center of Walnut Creek Pike to Saint Paul Road; west on the center of Saint Paul Road to Ashville Pike; north on the center of Ashville Pike to Weigand Road; west on the center of Weigand Road to U.S. Route 23. Western: Starting at the intersection of U.S. Route 23 and Weigand Road, north on the center of U.S. Route 23 (South High Street) to 39.87934, -83.00195.

- 2) That this alteration shall take effect upon the promulgation of this decree.

- 3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor

Mass with bishop, governor rekindles hope in prison

By Michele Williams

In the one month since Bishop Earl Fernandes celebrated Christmas Eve Mass with us at the Ohio Reformatory for Women (ORW), I've had an unexpected spiritual awakening.

My perspective has changed and I'm living with a newfound anchor of faith and hope! It wasn't missing. I just hadn't been led to its discovery yet.

How? Two reasons: the message Bishop Fernandes shared in his homily and the special guests he invited. In a way only God can, these separate elements have been blended inseparably into my amazing anchor.

Bishop Fernandes' guests were Governor Mike DeWine and First Lady Fran DeWine along with their staff, and Ohio Department of Rehabilitation and Corrections (ODRC) director Annette Chambers-Smith with her staff. I can only imagine the volume of communications between the ORW, ODRC, Governor and Chancery offices to arrange what has become an historic event.

As the musician and cantor, I've never felt more nervous, humbled and excited as I did for that Mass. It was an honor and challenge of the highest level to play and sing for and with them.

On the evening before, the sacristans and chapel workers prepared the large chapel as I practiced at the keyboard with another singer. The room's high ceilings, concrete and tin walls, tile floor and metal chairs made background noise inevitable. We'd learned of the guest list and the whole place was buzzing with excited activity.

As a perfectionist, I naturally put a lot of pressure on myself, and it was now multiplied by 100. That, plus all the activity, plus a dramatic hearing loss issue (a story for another day), equaled a cacophony of chaos and I had a meltdown.

How was I going to play and sing for Jesus AND the special guests, AND my peers, when I can barely hear anymore? Tears welled up in my eyes and I hung my head. I remember saying aloud, "Jesus, I want to hear!

This is for you and them, and I cannot mess it up. Please help me."

The girls gave me a moment, then we prayed together. I collected my emotions, which had scattered like marbles, and resumed practicing. A do-over song later, we could even make a few jokes that really helped wipe out the tension. Whew!

The next morning, I prayed the exact same words, but with a little less panic and a little more confidence. I knew Jesus and the congregation would appreciate my effort because it was the best I could possibly do.

Nonetheless, when the bishop and his seminarians arrived, I was relieved and very grateful to chat with them; they helped me relax and get out of my head for a while.

As I have done for every missed holiday with my family for the past three decades, I clipped their picture to my music stand. I do this to see their loving faces and keep them close. Interestingly, during the Mass, I felt the essence of my family that of society itself by the presence of the DeWines and the real people who joined us.

Half an hour of fellowship time passed, then we were instructed to take our seats and absolutely stay in them before the governor and the other guests entered the room. No problem -- my knees instantly turned to Jello and all of my muscles forgot how to do their job. The magnitude of this moment was overwhelming: The highest-ranking officials in our state, department and diocese were going to celebrate the birth of Our Savior with 70 inmates! These people have control over my spiritual and incarcerated life, and it was now my job to formally welcome them and begin our first hymn (if I could speak around my heart that had leaped into my throat).

As I took a deep breath, I humbly yet sternly reminded myself who this was really about. I welcomed everyone to our Christmas Eve Mass and began to play "O Come, All Ye Faithful." With each verse, I decompressed, settled into my role and was able to truly enjoy what was unfolding.

Bishop Fernandes' homily was the other vital element

of this life-changing Mass. He repeatedly said, "You matter ... You are not forgotten ... God sees you every single day." He spoke with such energetic emphasis that I simply had to believe him. He also said, "We are all pilgrims of hope, and hope does not disappoint." He carefully expounded on "all pilgrims," just to make sure we got it. All pilgrims meant inmates, prison staff, state leaders, volunteers, seminarians and, well, all of us!

He said, "Whatever our station in life, whatever our situation or condition, we are all pilgrims of hope on a journey to Heaven together." For the first time in many years, I felt like more than just another inmate; I felt like a fellow follower of Christ.

Bishop Fernandes had backed up his words with actions by inviting these particular guests. In turn, their actions proved the truth behind his words because they chose to be with us.

The rest of Mass was beautiful. We sang the Sanctus and Agnus Dei (in Latin!) as a special surprise for the bishop. The girls and I had been practicing for months to "be prepared for a special upcoming occasion."

I was laser focused, using visual cues to time the music properly, and am pleased to report it was successful. I heard everyone's voices align perfectly with the notes for our Communion and closing hymns. "Hark, the Herald Angels Sing" sure did sing that morning!

Each morning since Christmas Eve Mass, I have woken up with new hope. It's an overarching, God-given hope I didn't feel before, emanating from my heart, spreading into my mind, body and spirit. My station in life has not changed, but I have been transformed. I'm still in prison and have responsibilities, work, programs, Simon (my cat), visits, and get counted five times a day. But I am fundamentally different because I heard, saw and believe, through the actions of that blessed morning, three important facts: I matter, I'm a pilgrim of hope on a journey, and this hope does not disappoint.

Happy Jubilee Year! *Spec non confundit!*

Practicing the art of the pause

I stood at the bottom of my stairs the other day for a good five minutes waiting for a child to actually come to the car. This may not seem egregious, but when I was told a couple of times earlier that they would be right down, my perspective was that that meant right now. How parental of me.

Have you ever felt the need to close your eyes and count to 10 as you wait on your children when you call them? Do you, as I often do, need to take many calming breaths as their pace does not meet the pace of yours or their choices do not match the ones you would make? Does one of their responses cut just a bit too close and your response is perhaps lacking the charity you want to give but are not in the moment feeling?

Welcome to motherhood and parenting.

I feel as if I should open my front door and invite you for a cup of tea. We are compatriots upon the same journey. Watching our children grow and helping them mature is not unknown or unexpected for us, but for many, and even we veteran parents, it is a changing landscape that offers sanctification around every corner.

Lately, the keys to mothering in this season that we have shared are to pause and listen. I have two groups of children: those out of the home and those still in. Both deserve to be heard. Both have thoughts that I am amazed with and also thoughts that I disagree with. Practicing pausing and listening reminds me to have it be less of me and more of them; more of Jesus and less of me. In pausing, we listen, watch and trust.

I picked up the pieces the other day from a mothering palm-to-my-forehead moment I watched my child walk through. This is not the first time and I know for sure it

ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



will not be the last, and I'm grateful for the privilege of being present and the humility in seeing my weaknesses as I responded. Children are often a mirror to the good and bad within us.

As I pray how to cherish and celebrate the uniqueness that is each of my children, and there are eight of them so this is no easy feat, I hear the Lord say, "Let them speak. Listen to them," and Mother Mary's gentle hand on my shoulder whispering "Practice the pause." I am learning that that doesn't mean I have to agree with what they are saying. I don't have to comment back. They might just really need to be heard by me to feel loved.

If we don't listen, they will find those who do and then we run the risk of losing the space in their lives as a trusted person. I can simply push pause on my tendency to teach and push play on my desire to build a deeper relationship with my children. It's the simple art of knowing that when we say no to something, we are saying yes to something else. In this case, I am saying yes to celebrating the fact that this child wants to share their thoughts with me. Trust is built over time, and time is not a given. Every moment of trust is a gift. Some I've earned and some I am still trying to.

I do, however, take my role as mother seriously. I am commissioned to raise up these souls in my house and


they are aging almost as fast as I seem to be these days. My actions spoken and unspoken are a living witness to them; the gospel I hopefully "speak" to them every day. So I must choose my moments.

I have taken to inviting Momma Mary into the conversation. When I pause, I pray a Hail Mary to myself (sometimes even while they are talking, just so I do not interrupt!). When they are late, short-fused (where did they get that from?), irritable, tired, hungry, sad, rambunctious, giddy, and sassy, perhaps we open the door to the Holy Family and ask them to enter into this space. Help me see with your eyes and speak with your lips. There is a humility in this and I'm training myself as much as I am them. As I have grown more confident in praying, sometimes I say these words out loud.

Jesus, Joseph and Mary, please help me listen in this conversation, help there be less of me and more of you. Help everyone feel heard and just let your grace and mercy be in this moment. Amen.

I had a moment the other day with one of my college students that could have left that child going to campus bitter and hurt and their mother feeling very similarly. Instead, I took a breath, marched myself upstairs, sat in front of them and asked if we could talk. First, I prayed those words. It changed everything. Breaths were taken and hearts were softened. It's not a magic cure. There is a huge dose of humility and surrender needed, but God will provide it.

Our witness is necessary so that our children can see, feel and live God's presence made paramount in the life of the family in the good and in the difficult. Lord, give us the grace to practice the pause and invite your presence into all our good and challenging parenting moments.



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF OUR LADY OF LOURDES MARYSVILLE

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of Our Lady of Lourdes are as yet undefined;

WHEREAS, having duly consulted with the pastor of Our Lady of Lourdes whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question

;

THEREFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the boundaries of Our Lady of Lourdes Parish, the parish church of which is located at 1033 W. Fifth St., Marysville, OH 43040-9282 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: The parish's northern boundary is the northern boundary of Union County from 40.50407, -83.52022 on the west to 40.50703, -83.24818 on the east. Eastern boundary: Starting at the northeastern corner of Union County (40.50703, -83.24818), south on the county boundary line to 40.24446, -83.24842; east on the county boundary line to 40.24425, -83.17233; south on the county boundary line to Watkins Road (40.21646, -83.17173). Southern: Starting at the intersection of U.S. Route 36 at the Union-Champaign counties boundary, northeast on the center of U.S. Route 36 to Sabine-Bigelow Road; east on the center of Sabine-Bigelow Road to Streng Road; northeast on the center of Streng Road to State Route 38; southeast on the center of State Route 38 to Big Darby Creek; east on the center of Big Darby Creek to 40.14707, -83.34833; from 40.14707, -83.34833 northeast on an air-line to the intersection of Hawn and Robinson roads; northeast on the center of Hawn Road to State Route 736; northwest on the center of State Route 736 to Fladt Road; northeast on the center of Fladt Road to Industrial Parkway; southeast on the center of Industrial Parkway to Beecher Gamble Road; east on the center of Beecher Gamble Road to Derio Road; east on the center of Derio Road to the intersection of Derio and Watkins-California roads; north on the center of Watkins-California road to Watkins Road; east on the center of Watkins Road to Union-Delaware counties boundary line (40.21646, -83.17173). Western: Starting at the intersection of U.S. Route 36 at the Union-Champaign counties boundary, north on county boundary line to 40.22546, -83.49449; west on the county boundary line to 40.22937, -83.55133; north on the county boundary line to 40.50407, -83.52022.

2) That this alteration shall take effect upon the promulgation of this decree.


3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF OUR LADY OF MOUNT CARMEL BUCKEYE LAKE

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, it is expedient to alter the Northern boundary of the parish as well as define the Southern, Eastern and Western boundaries;

WHEREAS, having duly consulted with the pastor of Our Lady of Mount Carmel whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question

;

THEREFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the boundaries of Our Lady of Mount Carmel Parish, the parish church of which is located at 5133 Walnut Rd. S.E., Buckeye Lake, OH 43008-9998 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at the Conrail tracks and South Main Street in Pataskala, east on the railroad tracks to Gale Road SW; south on the center of Gale Road SW to Blacks Road SW; east on the center of Blacks Road SW to Lancaster Road, where the name of the road changes to Blacks Road SE; east on the center of Blacks Road SE to Beaver Run Road SE; east on the center of Beaver Run Road SE to Thornwood Drive; north on the center of Thornwood Drive to Ridgley Tract Road SE; southeast east on the center of Ridgley Tract Road SE to Lake Drive Road; north on the center of Lake Drive Road to Davis Drive; east on the center of Davis Drive to State Route 13. Eastern boundary: Starting at the intersection of Davis Drive and State Route 13, south on the center of State Route 13 to Fairfield-Perry counties boundary; west from the intersection of State Route 13 and the county line to 39.9224, -82.4186; north on the county line to 39.9224, -82.4186; west on the county line to 39.9303, -82.4628; south to Custers Point Road NE at 39.92363, -82.46355; south on the center of Custers Point Road NE to State Route 204; at State Route 204, the road's name changes to New Salem Road NE; south on the center of New Salem Road NE to Walnut Creek. Southern: Starting at the intersection of Walnut Creek and New Salem Road NE, west on the center of Walnut Creek west until it intersects Lake Road NE (State Route 62), north on the center of Lake Road NE to Bickel Church Road NE; west on the center of Bickel Church Road NE to Cherry Lane; south on the center of Cherry Lane to Bickel Church Road NW; west on the center of Bickel Church Road NW to Heimberger Road NW; an air-line from the intersection of Bickel Church Road NW and Heimberger Road NW to the resumption of Bickel Church Road NW at 39.87550, -82.66687; west on the center of Bickel Church Road NW to Stoudertown Road NW. Western: Starting at the intersection of center of Stoudertown Road NW and Bickel Church Road NW, north on the center of Stoudertown Road NW to Refugee Road, east on the center of Refugee Road to Mauger Road NW; north on the center of Mauger Rd. NW to Blacklick-Eastern Road NW; north on the center of Blacklick-Eastern Rd. NW to Blacklick Rd. NW; west on the center of Blacklick Rd. NW to State Route 310, north on the center of State Route 310 to the Conrail tracks and South Main Street in Pataskala.

2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF ST. EDWARD THE CONFESSOR GRANVILLE

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of St. Edward the Confessor Parish are as yet undefined;

WHEREAS, having duly consulted with the pastor of St. Edward the Confessor Parish whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on 8 January 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THEREFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the boundaries of St. Edward the Confessor Parish, the parish church of which is located at 785 Newark-Granville Rd., Granville, OH 43023-1450 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at the intersection of Loudon Street and Sportsman Club Road NW; east on the center of Sportsman Club Road NW to North Street Road in Fredonia, where the road name changes to Chestnut Hills Road; east on the center of Chestnut Hills Road to Sunnyside Road. Eastern boundary: Starting at the intersection of Chestnut Hills and Sunnyside roads, south on the center of Sunnyside Road to Dry Creek Road NE; east on the center of Dry Creek Road NE to Welsh Hill Road NE; south on the center of Welsh Hills Road NE to Sharon Valley Road NE; east on the center of Sharon Valley Road NE to Country Club Drive; south on the center of Country Club Drive to Granville Road; southwest on the center of Granville to State Route 16; west on the center of State Route 16 to Thornwood Crossing; south on the center of Thornwood Crossing to Thornwood Drive; south on the center of Thornwood Drive to Beaver Run Road SE. Southern: Starting at the Conrail tracks and South Main Street in Pataskala, east on the railroad tracks to Gale Road SW; south on the center of Gale Road SW to Blacks Road SW; east on the center of Blacks Road SW to Lancaster Road, where the name of the road changes to Blacks Road SE; east on the center of Blacks Road SE to Beaver Run Road SE; east on the center of Beaver Run Road SE to Thornwood Drive. Western: Starting at the intersection of the railroad tracks and South Main Street in Pataskala; north on the center of South main Street to Willow Street; north on the center of Willow Street-Township Road to State Route 16 (East Broad Street), whereupon the road name becomes State Route 310; north on the center of State Route 310 to Morse Road; east on the center of Morse Road to York Road SW; north on the center of York Road SW to the intersection of State Route 37 and State Route 161; north on the center of State Route 37 to North Liberty Street-Mounts Road NW in Alexandria; north on the center of North Liberty Street-Mounts Road NW to Lobdell Road; east on the center of Lobdell Road to Battee Road; north on the center of Battee Road to Hardscrabble Road; north on the center of Hardscrabble Road to Corner Road; east on the center of Corner Road to Loudon Street; north on the center of Loudon Street to Sportsman Club Road NW.

2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor

Deacon takes on new role as director of Catholic Charities

By Hannah Heil
Catholic Times Reporter

Thousands of years ago, Abraham received a call from God to leave his homeland and go to a new place.

The call of Abraham, then Abram, recounted in the Book of Genesis, is how Deacon Dave Bezusko would liken beginning his new role as the diocesan director of Catholic Charities.

"He gets this call from God to go to a land that God would show him, and God had a promise to him, but there's that trust that Abram had to leave all he knew, to leave all he was comfortable with and to just follow God, and great things happened," Bezusko recounted.

Bezusko left what was familiar to him after more than two decades at the United Way, a global network of local organizations that work to improve people's lives and communities. He spent the last 10 years as executive director of United Way of Logan County, based in Bellefontaine. He also previously served as the campaign and public relations director for United Way of Union County in Marysville.

"I've been with United Way for 22 years," he said. "I was comfortable. I could have stayed there till I retired and was happy. I loved my job at United Way. I was not looking for another role, but the call came, literally and figuratively, about

this opportunity."

Bezusko began his role with the diocese on Dec. 31. The Office of Catholic Charities falls under the diocesan Office of Respect Life, led by Father Robert Penhallurick, who serves as its director.

The Respect Life office includes Mary Parker, associate director; David Lyons, director of the Office for Social Concerns; and Angelita Canlas, administrative assistant.

Bezusko recalled meeting with Mark Huddy, the then-director of Catholic Charities who retired in December after more than three decades in the role. After their meeting, Bezusko said he made a list comparing reasons to embark on a new role with the diocese or stay in his existing role.

"All the reasons for staying were because of comfort, because it's something I knew," he said. "And so, the idea of uprooting all that I knew professionally to take on this new role ... having to start over a career at age 50, it's one of those things that's like, I



Dave Bezusko

felt the call, like Abram. I felt like that was really where that had its literal genesis – in the Book of Genesis – for coming."

Bezusko brings to the diocese expertise in managing and administering a large non-profit organization. His skills include fundraising, program development and overseeing volunteer opportunities.

Bezusko's call to serve as the diocese's director of Catholic Charities, while new, was not far off from his role as a deacon. Charity is a central part of the diaconate. Ordained in 2016, Bezusko currently ministers at Marysville Our Lady of Lourdes Church.

"A deacon is ordained to ministries of Word, to the altar and to charity, and since its origin back in the Acts of the Apostles, the diaconate has been ordered toward caring for the ... material and spiritual needs of the poor," he explained.

"That is a charism that is there through ordination that I have felt throughout my professional career. And this opportunity to marry work and ministry is pretty special. It's a unique opportunity."

Bezusko will work with diocesan-sponsored charitable organizations as well as parishes and apostolates in the diocese dedicated to serving the poor.

"My hope is to work with all of these groups to discover unmet needs in the community, underserved populations and to think about how we might all come together and work together in a more organized capacity," he said. "I think that's the role of the Church: to provide a ministry that is organized and not just haphazardly done, and that is able to be effective in actively meeting the practical needs that people have."

Five diocesan-sponsored charities are located in the diocese: Catholic Social Services, St. Vincent Family Services, St. Stephen's Community House and the Joint Organization for Inner-City Needs in Columbus, and the St. Francis Evangelization Center in McArthur.

Each diocesan-sponsored charity has its own governing board and staff. The diocese helps to provide guidance, oversight and promote collaboration among the charities, Bezusko said.

There are also several ministries present in the diocese, he noted, such as the Society of St. Vincent de Paul and Knights of Columbus.

In his role, Bezusko will help to spread awareness about various ministries and organizations. The Office of Catholic Char-

See BEZUSKO, Page 10



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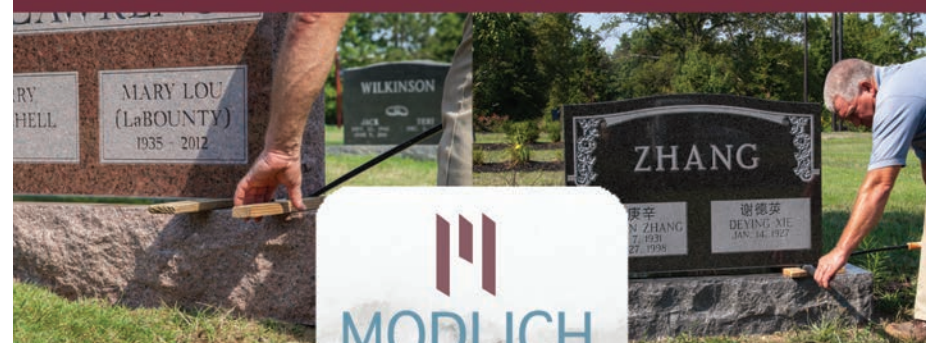


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BEZUSKO, continued from Page 9

ities will help to ensure that individuals in need know the services available to them.

Bezusko also wants to make sure that, if individuals choose to donate their time or treasure, they know where help is needed.

"We have so many people who are true philanthropists in our churches, in our congregations," he said.

"How often do we think about giving to church? I think, a lot, right? But even beyond putting money in the basket or making our recurring online gifts to our parishes, how can we make a difference practically in our neighborhoods, in our communities?"

Bezusko said the office will help to facilitate that. He also noted that, as much as Catholic charities can benefit from the faithful's time and monetary donations, the faithful benefit as well.

"If we find ourselves kind of in a rut or down and out about certain things, to focus on the needs of other people can be a way out of that," he explained. "Not only does it give us perspective, but it feels good. It literally feels good to help somebody else."

"If Christ truly is in the poor and in those in need, when we reach out to others in that way, it's another way to encounter Him. We don't just encounter Him in the sacraments. We encounter Him in the poor. He says that."

Bezusko plans to travel around the diocese to identify existing needs.

"I would like to get out there," he said, "... to the parishes, to the deaneries, to the agencies themselves that are doing the

work and getting a sense for where their challenges are and what they're seeing the shortcomings are in terms of unmet needs, where are there holes in the social service network – in the charitable outreach of the Church, where we can plug in."

Bezusko referenced the Corporal Works of Mercy, which, he said, the faithful are called to be mindful of. Corporal works include serving individuals who are hungry, thirsty, naked, imprisoned and sick.

He added that the Spiritual Works of Mercy, a part of the Christian tradition, are equally important. Such works include comforting the sorrowful, counseling the doubtful and forgiving injuries. Bezusko said charity extends on both levels.

"I'm also a big proponent (of) the idea that you don't have to go halfway around the world to find someone who needs a helping hand. You just have to go around the corner. It's right in our neighborhoods, and I don't care where you live, throughout central Ohio or our diocese, need exists around the corner," he said.

A native of Warren, Ohio, located in the northeastern part of the state, Bezusko graduated from Ohio University, where he studied broadcasting.

Previous roles included in the communications department at Dublin City Schools, and at news stations WTOV9 in Steubenville and WHIZ – Fox 5 in Zanesville.

Bezusko and his wife of 23 years, Carrie, reside in Marysville with their three children: Xavier, 19, Serafina, 15, and Zander, 12.

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Catholic faith sustains Ohio State football players

The night before college football's national championship game, several Ohio State players came together to pray the rosary at the team's hotel before going to sleep. The rhythmic cadence of the prayers brought them a sense of calm while preparing for a clash with Notre Dame that was watched by thousands in the stadium and viewed by millions of others throughout the world.

Senior long snappers John Ferlmann and Collin Johnson, both practicing Catholics, were joined by a few teammates as they prayed their way through the decades of the rosary at the end of a day spent making final preparations for the biggest game of their lives.

There's a lot of pressure on players and coaches to win in big-time college football, and one way they handle the enormous spotlight is by relying on their faith and reciting prayers such as the rosary.

"The day before the game, there's a lot going on, a lot of stuff on social media, a lot of meetings and walk-through, so your mind's kind of buzzing around," Johnson said. "We usually pray right before we go to bed and it helps you clear your mind. And then you wake up and go attack it."

When Ohio State took on Notre Dame in the College Football Playoff championship game on Monday night in Atlanta, a significant number of the players prayed in the locker room and on the field before the game and then expressed their faith (win



Ohio State football long snappers Collin Johnson (center) and John Ferlmann (right) are joined by FOCUS missionary Jacob Daulton at the St. Thomas More Newman Center ahead of the College Football Playoff championship game against Notre Dame. Photo courtesy Buckeye Catholic

or lose) in interviews afterward.

Those who follow college football have noticed that athletes no longer appear reluctant to share their love for God in the public square. What once seemed taboo to talk about, mostly out of fear that someone might be offended, has now seemingly become a common occurrence in interviews.

"I think it has to do with people just being more comfortable with who they are in their faith and not being afraid or ashamed of what they believe in and the God they believe in," Johnson said. "I think a lot of guys have accepted the fact that I'm a man

of God, I'm going to follow what He's teaching. And if somebody wants to judge me for that, then so be it. But I know who I am."

While media covering the sport would, in most cases, rather not air an interview with a player talking about Jesus or thanking God, players and coaches have seized the opportunity to use a significant platform to glorify the Lord. Not only have they given thanks for the blessings they've received, they've shared that they believe their teams' successes have come as a direct result of faith in God and one another.

As Ohio State and Notre Dame made

their way through the playoffs into the title game, the teams' Christian players and coaches did not shy away from openly proclaiming their beliefs.

Notre Dame coach Marcus Freeman, a former Ohio State player, is a man with strong Catholic faith. After the father of six became the school's head coach in 2022, he reinstituted the practice of game-day Mass for all players. He's highly respected as a family man and a mentor to young athletes.

Fighting Irish quarterback Riley Leonard and his counterpart, Buckeyes quarterback Will Howard, used the spotlight to credit God for their talent. Howard is a practicing Catholic who attends Mass and has participated in Bible study with the Fellowship of Catholic University Students (FOCUS) missionaries on the Ohio State University campus.

Howard had also joined the players who pray the rosary on occasion, particularly during preseason training camp when the demands of the season are less hectic.

Despite being a public institution, Ohio State received an outpouring of media attention during the season for the strong Christian presence that permeates the team.

In August, several current and former players led an on-campus faith-based event that attracted thousands. Players have been spotted wearing JESUS WON

See OSU, Page 13

Joe Biden: When The Last Hurrah met Catholic Lite

Four years ago, this column praised the courage of Archbishop José Gómez of Los Angeles, then-president of the U.S. Conference of Catholic Bishops (USCCB), for his Inauguration Day letter to President Joe Biden. In an entirely respectful tone, the archbishop pledged the bishops' support for the president's goal of healing our divided country while raising concerns about the abortion license as "a matter of social justice." Americans, Archbishop Gómez wrote, "cannot ignore the reality that abortion rates are higher among the poor and minorities, and that the procedure is regularly used to eliminate children who would be born with disabilities."

That letter reflected a deep consensus among the American bishops. Yet the Vatican tried to delay its publication, as did several bishops whose batting averages in USCCB elections consistently fall below the Mendoza Line. Some of those bishops then marked the limits of their collegiality by petulantly and publicly deploring Archbishop Gómez's letter.

What are those Gómez critics thinking now?

For President Biden, who threatened to "shove my rosary beads" down the throat of anyone who suggested that his was the party of secularism, led, over the next four years, the most rabidly pro-"choice" administration in American history — with the president as cheerleader-in-chief for an unrestricted, unregulated abortion license, on which he doubled down after the Supreme Court's 2022 *Dobbs* decision consigned a spurious federal "right" to abortion to constitutional oblivion. That cheerleading took many forms; it was grotesquely summed up by Biden's awarding the Presidential Medal of Freedom, America's highest civilian honor, to Cecile Richards, longtime chieftain of Planned Parenthood.

But that was not all.

During the Biden administration, gender ideology — a

THE CATHOLIC DIFFERENCE George Weigel

George Weigel is the Distinguished Senior Fellow at the Ethics and Public Policy Center in Washington, D.C. George Weigel's column 'The Catholic Difference' is syndicated by the Denver Catholic, the official publication of the Archdiocese of Denver.



frontal assault on the biblical idea of the human person and a threat to religious freedom — became embedded in virtually all federal agencies. Thus it was no surprise that the administration promoted "Pride Month" and the LGBTQ+ agenda, even as it became empirically demonstrable that "transitioning" did not improve mental health outcomes over time, and that surgical interventions and puberty blockers with gender-dysphoric youngsters deserved condemnation as child abuse.

And that was still not all.

In pursuing an agenda that could be properly described, not simply as "un-Catholic" but as anti-Catholic, President Biden worked hand in hand with another Catholic of the same generation, Nancy Pelosi: who, like many other senior officials, helped hide the president's cognitive deterioration from the public — until that deception imploded after Biden's zombie-like performance in the June 2024 presidential debate. Pelosi (whose denial that she was involved in the president's post-debate defenestration suggests deficient Eighth Commandment catechesis during the 1950s at St. Leo's parish in Baltimore's Little Italy) and Biden then arranged to hand the Democratic nomination to Kamala Harris: who was, if anything, even more fiercely devoted to the deconstruction of the biblical idea of the human person via the abortion license and the LGBTQ+ agenda than Biden

and the former House speaker.

I would like to feel pity for the now-former president, but that's a steep climb. Those who have watched him for decades have long known that Joe Biden is a not-so-bright combination of glibness, ambition, and gall, with a tenuous grip on the truth of his own curriculum vitae and zero understanding of Catholic ethics as applied to life issues. That an arrogant belief in his own indispensability led him to put the country at risk by denying the reality of his own incapacities makes pity even harder to come by. It should also be said, however, that some responsibility here may have to be borne by Biden's pastors in the nation's capital and in Delaware. Did they make any attempt to appeal to his piety in bringing him to recognize the error of his moral judgments about public policy, or to help him get to grips with his personal circumstances? If not, why not?

As he fades from public view, Joe Biden strikes me as a strange hybrid of pre-conciliar, *Last Hurrah*-style, ethno-tribal Catholicism and post-conciliar Catholic progressivism. He was an accidental president, nominated because his party gagged at the thought of the Vermont Menshevik, Moscow honeymooner Bernie Sanders, as its presidential candidate. Yet this accidental president, who reached the office he craved long after whatever ability he had to meet its demands had dissipated, did grave damage to Catholic public witness in the United States. He did so at a time when liberal Protestant wokery, evangelical Protestant lust for access to power, and secularist aggressions combined to make a mockery of serious moral reflection in the American public square, and the insights of Catholic social doctrine were sorely needed.

As they still are.

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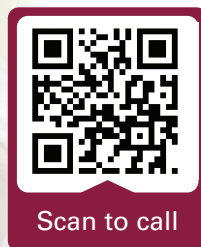
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Bottoms Up offers potty training kits to support families in need

There's never a dull moment at Bottoms Up Diaper Bank.

Starting in 2018 with just one community partner (Bishop Griffin Resource Center) and delivering diapers out of the back of a Prius, Bottoms Up is now using a fleet of five vehicles to deliver more than a million diapers a year to more than 80 community partners in 24 counties.

Then came the World's Largest Diaper Drive in which the organization has collected more than 3 million donated diapers in the first four years of its existence.

And now the new initiative: potty training kits for families living below the poverty line.

Potty training is a milestone every child must reach, but families living below the poverty line cannot afford enough potty-training supplies or training pants. For these children, something as basic as staying clean and healthy is a struggle.

In central Ohio and other areas, there is a dramatic need for essential potty-training supplies. Families living in poverty often cannot afford the basics, often delaying developmental milestones and

creating unnecessary stress.

Frequent moves, overcrowded housing or homelessness create chaos and confusion, making it nearly impossible to establish a stable routine for potty training. Children need consistency, safety, and privacy — things often unattainable for families living in poverty.

Bottoms Up co-founder Jo Welsh says that those living in poverty experience issues that most people can't imagine.

"Many families live in conditions where bathrooms are shared or simply nonexistent, which makes for a stressful environment for parents and children," she said. "Potty training becomes even more difficult when a child doesn't have a safe, private, or hygienic place to go. We hope to have an impact."

Each kit will include an easy to clean potty seat, progress charts and stickers, a story book for the child, an instructional guide for the parent, and underwear and pull-ups all presented in a tote bag for the parent.

"We hope to empower parents with the knowledge and confidence to guide their children through this important developmental milestone," Welsh continued.

"Our intent is to develop the program in such a way that preserves the dignity of mother and child along the way."

Distribution of the potty-training kits will entail using existing resources to distribute the kit to a different, more directed partner network. For diaper distribution, Bottoms Up partners primarily with food pantries, domestic abuse shelters, some pregnancy centers and some childcare facilities. For the potty training, they will partner almost exclusively with childcare facilities.

Welsh says that childcare facilities may be more intimately involved with the families they serve and have a better grasp on the child's development and when it's time to start potty training.

"All the research we did tells us that when a child is ready to potty train, they're ready to potty train," she explained.

Investing in early childhood development has a ripple effect on a child's future. Success in potty training builds confidence, promotes independence and reduces costs associated with disposable diapers — an expense that disproportionately impacts low-income families.

By making potty training kits available, Bottoms Up is helping families in a small way break the cycle of poverty. Parents save money on diapers and can redirect those funds toward other essentials like food, housing and health care. It also helps reduce diaper need in Ohio, one of the key objectives of Bottoms Up Diaper Bank.

"This organization is dedicated to helping the poor in innovative and imaginative ways," Welsh said. "The poor deserve our very best and that's what we try to give them every day. Potty training kits are just one example of that dedication."

"When you realize that these families are in total survival mode and are just trying to get through one day at a time, I feel like we have to continue to find ways to help."

"Status quo is not acceptable."

For more information or to help with this program, email Welsh at jo@bottomsup.life.

OSU, continued from Page 11

shirts. Among the Buckeyes' most outspoken Christians are running back TreVeyon Henderson, tight end Gee Scott and wide receiver Emeka Egbuka.

"We have a reflection every Sunday after games, talk about Scripture, and the night before a game a reflection," Ferlmann explained. "The whole culture started to revolve around Jesus and it's really cool to see."

Coaches like to preach the importance of playing together — and the players acknowledge that faith has helped bring them together.

"Everyone is playing for a common goal," Johnson said. "On a lot of teams, guys are sometimes playing for themselves, trying to make it to the next level and getting what's theirs. And I think this is bringing us all together for one common goal."

Ferlmann, the starting long snapper for punts and field goal attempts, was in his second season at Ohio State after transferring from Arizona State. The Phoenix native said he has always faithfully attended Mass and loved receiving the Eucharist,

but interacting with the FOCUS missionaries at the St. Thomas More Newman Center has awakened his spirituality.

After meeting the missionaries and attending Bible study in the spring, Ferlmann invited Johnson to come to his apartment to pray the rosary and read Scripture during the week. Over the past few months, Ferlmann shared that he has never felt better and more informed as a Catholic.

"It just gives you a sense of peace going into the game," Ferlmann said. "It's easy to look at 100,000 fans and say our job is insignificant to them — until it's not done right. So, there's a lot of stress behind that."

Johnson, who is Ferlmann's backup, attended New Albany High School and said his perspective on the Catholic faith has changed since he began interacting with the FOCUS missionaries.

"Being a student-athlete here can be pretty stressful," Johnson said. "And so just having something as strong as Catholicism and faith to fall back onto definitely brings a sense of peace helps you carry the weight of it all."

"Before coming here (to the Newman Center), I was just kind of absorbing the stress and not really finding an outlet for it, so it would weigh me down. But once I got connected and starting coming here more frequently, I realized that I was able to handle this and just the weight of it all a lot better."

During a "stressful" preseason camp in August, Ferlmann and punter Joe McGuire began praying the rosary each night. Johnson joined them and Howard would stop by on occasion.

Once the season started, Ferlmann, Johnson and McGuire continued to get together, particularly the night before road games, for 15-20 minutes in a room to pray the rosary. Others have joined them from time to time, including kicker Jayden Fielding, who was raised Baptist.

Ohio State's regular season ended with a fourth straight loss to rival Michigan that resulted in a postgame scuffle and led to

outsiders calling for coach Ryan Day to be fired. But the Buckeyes stuck together and experienced a resurgence in the 12-team College Football Playoff, taking care of business against Tennessee, Oregon and Texas leading up to the championship game against Notre Dame.

"A really cool moment was when we had our players meeting right after the game" against Michigan, Johnson said. "A lot of the guys were pretty fiery and some guys were expressing their opinions in their own ways."

"The one thing that stuck with me is Trey (Henderson) bringing everyone together and saying we can't let the enemy destroy what God's created for us. That stuck with me."

"We closed in prayer and it just felt like everyone kind of calmed down and realized what they had to do," Ferlmann said. "And we've been doing it."

All the way to the championship game.

HOMILY, continued from Page 3

many of us that same truth.

"David, you said, 'All my hope is in God's mercy and that He will judge me worthy of His eternal life.' That is our hope for you as well. Thank you for your gift of priesthood. Thank you for the many men you helped along the way to their priesthood. Thank you for your gift of friendship. Thank you to Dave's family for giving such a good man to the Church of Columbus."

"Thank you to Father Dave Young, Father Patrick (Watikha) and the other priests he has lived with here at St. Pius and others who have helped David in recent months with his declining health — his friend Mark Rowlands, brother priests and friends of David. A special thanks to David's good friend Father Edmund Hussey, with whom

he often went to Gethsamani and art shows and who assisted David at St. Agatha Parish for many years."

"Eternal life does not merely mean a life that lasts forever, but rather a new quality of existence fully immersed in God's love, which frees us from evil and death and places us in never-ending communion with all of our brothers and sisters who share in the same love — a quote from Benedict XVI."

"David, we pray you are truly immersed in God's love. We pray for you and we count on you to continue praying for us, and in that prayer going back and forth, there is much healing and there is the presence of God. Rest in peace, my brother."



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Third Sunday of Ordinary Time Year C

Reverencing scripture inspires joyful worship of God

Nehemiah 8:2-4a, 5-6, 8-10
Psalm 19:8, 9, 10, 15
1 Corinthians 12:12-30
or 1 Corinthians 12:12-14, 27
Luke 1:1-4; 4:14-21

We might get asked on occasion, "Have you read the whole Bible?" That's quite a feat to do, cover to cover, in its presented, printed order. If you perdue through the genealogies of Genesis, you'll likely get stuck in the liturgical legislation of Leviticus.

As God's people are gathered before the newly rebuilt Temple in the first reading, "the priest Ezra brought the law before the assembly" and "read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively." With the help of Levite scholars, they were given explanations and interpretations, and the people wept in grief in response because they had fallen far short of the proper observance of the law. In a posture of worship, "they bowed down and prostrated themselves before the LORD, their faces to the ground." The clergymen encouraged them to rejoice and celebrate the restoration of Scripture's role in their lives.

How much did they read that day? The whole Torah would take over 15 hours. We are inevitably crunched with limited time both in our own private prayerful reading and the official Lectionary cycle at Mass. We require not just trained academic experts but holy consecrated people whose lives are dedicated to the service of God for authentic interpretation of the entirety of Scripture from the heart of the Church. That doesn't just include monks, nuns, priests and popes; above all, parents remain the primary educators of their children in the ways of faith with

Presentation of the Lord Year C

SCRIPTURE READINGS

Father Tyron Tomson
 Father Tyron Tomson is a priest of the Diocese of Columbus pursuing a Licentiate in Sacred Scripture in Rome.



a grave responsibility to transmit to them the fullness of truth that it contains ... including the Bible.

For that we need a manifold variety of holy witnesses as expressed in St. Paul's First Letter to the Corinthians, with his famous analogy of the Body of Christ, the Church: "As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ." Varied yet reliable voices are necessary for the purely practical, logical reason that nobody does everything all alone: "Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds?" We must have help from saints and saints in the making (including one another) to integrate the meaning of the Biblical narrative into our personal spiritual lives. As St. Luke notes, "those who were eyewitnesses from the beginning and ministers of the word have handed them down to us."

In our age of polarized divisions, we should remember our interdependence, because "But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy." We all should be afforded the opportunity of this kind of spiritual formation the Church. The Psalmist says, "The law of the LORD is perfect, refreshing the soul ... The precepts of the LORD are right, rejoicing the heart." We could all use more of that joy, not unlike the people listening to Ezra. Sadly, many

SCRIPTURE READINGS

Father Ervens Mengelle, IVE, SSL
 Father Ervens Mengelle, IVE, SSL, is an Assistant Professor of Scripture and Dean of Men in the School of Theology at the Pontifical College Josephinum. He holds a licentiate in biblical exegesis from the Pontifical Biblical Institute in Rome with further biblical studies at the Toronto School of Theology.



looking at the Gospel passage that describes the scene, regards the insistence on the Holy Family being faithful to the Hebrew Law (*Torah*). Their compliance with the law was not done as if being forced by an imposition. Rather, the term *Torah* means something like "instruction," a sort of guidance that leads to life.

We can better understand this by looking at the other two characters men-

THE WEEKDAY BIBLE READINGS

1-27/2-1
MONDAY
 Hebrews 9:15, 24-28
 Psalm 98:1-6
 Mark 3:22-30

TUESDAY
 Hebrews 10:1-10
 Psalm 40:2, 4ab, 7-8a, 10-11
 Mark 3:31-35

WEDNESDAY
 Hebrews 10:11-18
 Psalm 110:1-4
 Mark 4:1-20

THURSDAY
 Hebrews 10:19-25
 Psalm 24:1-4b, 5-6
 Mark 4:21-25

FRIDAY
 Hebrews 10:32-39
 Psalm 37:3-6, 23-24, 39-40
 Mark 4:26-34

SATURDAY
 Hebrews 11:1-2, 8-19
 Luke 1:69-75 (Ps)
 Mark 4:35-41

2-3/2-8
MONDAY
 Hebrews 11:32-40
 Psalm 31:20-24
 Mark 5:1-20

TUESDAY
 Hebrews 12:1-4
 Psalm 22:26b-28, 30-32
 Mark 5:21-43

WEDNESDAY
 Hebrews 12:4, 7, 11-15
 Psalm 103:1-2, 13-14, 17-18a
 Mark 6:1-6

THURSDAY
 Hebrews 12:18-19, 21-24
 Psalm 48:2-4, 9-11
 Mark 6:7-13

FRIDAY
 Hebrews 13:1-8
 Psalm 27:1, 3, 5, 8b-9c
 Mark 6:14-29

SATURDAY
 Hebrews 13:15-17, 20-21
 Psalm 23:1-6
 Mark 6:30-34

DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of Jan. 12 and 19.

SUNDAY MASS

10:30am Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio AM820, Columbus, FM88.3, Portsmouth, and FM106.7, Athens., and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org.

Mass from St. Francis de Sales Seminary, Milwaukee, at 7:30 and 10 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Mass with the Passionist Fathers at 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or Breeze-line Channel 378). (Encores at noon, 7 p.m., and midnight). Mass from the Archdiocese of

Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113, Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com. 12:05 p.m. weekdays, 8 a.m. Satur-

days, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org. (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary (www.stannstmary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

We pray the seasonal propers for Weeks IV and I of the Liturgy of the Hours

people consider the Bible and the Church mechanisms of negative restriction rather than the positive promise of everlasting holiness.

Christ Himself read from the Scriptures; He went "according to His custom into the synagogue on the sabbath day." Just as with Ezra outside the Temple, "the eyes of all in the synagogue looked intently at Him." That passage from Isaiah was appointed for the Day of Atonement, the highest Jewish holy day, commemorating the forgiveness of sins. That makes sense. The Messiah, Whose Holy Name means "the Lord saves," gave a very short sermon: "Today this Scripture passage is fulfilled in your hearing." There's cause

for joy.

Our brief Mass readings are arranged to reflect the liturgical year with its solemnities, festal times, and penitential seasons. They all have Christ's life, death, and Resurrection for their ultimate reference point; all Scripture passages are indeed fulfilled in His presence, that is to say, through the tradition of the Church, His mystical Body, under the guidance of those entrusted with our spiritual care. The Bible was never meant as a book of the conventional variety, to be read front to back, but rather as the living word of God that inspires worship of Him and true happiness for us.

Feast of Presentation comes 40 days after Christmas

Malachi 3:1-4
Psalm 24:7, 8, 9, 10
Hebrews 2:14-18
Luke 2:22-40 or 2:22-32

Forty days after the celebration of Christmas, the Church celebrates the mystery of the Lord's Presentation in the Temple. How important this mystery is for the Church can be perceived from the fact that its celebration takes precedence over the celebration of the Fourth Sunday of Ordinary Time, as is the case this year. The current setting of the celebration provides a variety of elements of different types that should enrich our spiritual life.

The first observation we can make,

SCRIPTURE READINGS

Father Ervens Mengelle, IVE, SSL
 Father Ervens Mengelle, IVE, SSL, is an Assistant Professor of Scripture and Dean of Men in the School of Theology at the Pontifical College Josephinum. He holds a licentiate in biblical exegesis from the Pontifical Biblical Institute in Rome with further biblical studies at the Toronto School of Theology.



looking at the Gospel passage that describes the scene, regards the insistence on the Holy Family being faithful to the Hebrew Law (*Torah*). Their compliance with the law was not done as if being forced by an imposition. Rather, the term *Torah* means something like "instruction," a sort of guidance that leads to life.

We can better understand this by looking at the other two characters men-

tioned in the story, Simeon and Anna. Both of them were devoted people whose lives were focused precisely on the *Torah*. They, together with Joseph and Mary, belong to that group of people who maintained the messianic expectation. They were known as the *anawim* (poor/humble ones), and placed their hope in the fulfillment of God's promises. The first reading makes us aware of this.

The entire scene is typical of the atmosphere present in the first chapters of the Gospel of Luke, which is one of joy. It is the presence of the Messiah that brings joy, not only to the Israelites but to the world. Simeon sings it in his canticle, and Anna takes care to involve others in the good news.

Simeon's canticle makes a reference to the element of light, which is characteristic of today's celebration. In fact, one of the traditional names of this feast is Candlemas because we can begin the celebration processing with lighted candles in our hands. Since the celebration of Christmas, the amount of light has increased during the days, a cosmic symbol of a spiritual reality. Simeon pointed it out when he said that the child would be "Light for the revelation to the Gentiles."

The joyful atmosphere does not hide a profound aspect of the mystery, hinted at in the gospel but especially presented in the second reading. The presentation of

See SCRIPTURE, Page 15

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C	S	X	S	D	T	A	I	P	I	Y	T	W	M	N
Q	U	N	A	S	E	L	T	N	O	U	T	C	N	A
J	O	R	E	W	C	A	I	E	G	R	Y	G	W	L
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SCRIPTURES, continued from Page 14

first-born male Israelites was connected to the redemption instituted by Yahweh in Egypt, according to Exodus 13. In fulfilling the requirement, Mary and Joseph seem to have missed a stipulation of the law. In fact, Luke does not indicate that Jesus was redeemed by the payment of the five shekels mandated for “every living thing that opens the womb” (Numbers 18:15-16). Some scholars see in this apparent omission a veiled but deliberate reference to Jesus’ status: He did not need to be redeemed, but rather He came to redeem us. Thus, there is a deep connection of today’s mystery with the Offertory Rite in the Mass, the moment of the presentation of the gifts that will be Jesus Himself.

Therefore, we can understand why Blessed Concepción Cabrera de Armida, a Mexican mystic and a married woman and founder of the “Family of the Cross,” was particularly devoted to the mystery of the Presentation: “She recognized in this privileged mystery the fundamental attitude of the mystical and of the offering of love, the quintessence of the teachings of the Cross: the oblation of the Word to His Father and the total offering of self out of love in union with Christ, but through Mary’s hands. ...” (*Conchita: A Mother’s Spiritual Diary*. Edited by Marie-Michel Philipon, O.P. Translated by Aloysius J. Owen S.J., p. 128). Thus, the candles also symbolize the oblation of the Incarnate Word consumed, as the candles, before God, represent the offering of Himself to His Father for His glory and for the salvation of men. The reading from the letter to the Hebrews stresses precisely the value of Jesus’ oblation of Himself on the cross. That was the form in which death itself came to be completely nullified.

With the occasion of this feast, the Church instituted the World Day of Prayer for Consecrated Life. Therefore, it is an opportune moment to ask the Lord for those members of the Church who, following the prompting of the Holy Spirit and on the wake of Jesus’ example, consecrated their lives to the service of God and His people.

In reality, we all are called to join Jesus and become participants in the redemption by presenting ourselves to God. The Offertory Rite offers us an excellent moment to do it, after the example of Jesus.

Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the words given in capital letters that completes the wisdom statement. Move one square at a time, up, down, right, left or diagonally until all letters are used once. Ignore any black squares.

Ordinary becomes extraordinary ...

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WITH JUST A LITTLE EXTRA

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PRAY FOR OUR DEAD

- BEACH, Norma J. (Besozzi), 95, Dec. 19**
Sacred Heart Church, New Philadelphia

BROWN, Regina C., 89, Dec. 18
St. Brigid of Kildare Church, Dublin

CAIN, William, 82, Jan. 14
St. Paul the Apostle Church, Westerville

CLARK, Helen L., 95, Dec. 24
St. Bernadette Church, Lancaster

DePERRO, Donald, 66, Jan. 11
St. Brigid of Kildare Church, Dublin

EASLICK, Robert, 66, Dec. 16
Immaculate Conception Church, Dennison

GALISPEAU, Jeffrey T., 70, Jan. 5
Our Mother of Sorrows Chapel, Columbus

GLEICH, Dolores A. (Metzger), 95, Jan. 2
Christ the King Church, Columbus

GOMBOS, Stephen Jr., 64, Dec. 29
St. Joseph Church, Dover

GRIESENBRICK, Margaret, 89, Oct. 29
Mother of Sorrows Chapel, Lockbourne
- HERBERGER, Kenneth Stephen, 88, Jan. 3**
St. Paul the Apostle Church, Westerville

JOERING, James Henry, 93, Jan. 8
Sacred Hearts Church, Cardington

JOHNSON, Lucy E. (Adamowicz), 105, Dec. 22
Sacred Heart Church, New Philadelphia

KAPPLER, Jan (Rectanus), 79, Jan. 10
Immaculate Conception Church, Dennison

KEHN, Jean Ann, 94, Dec. 26
Sacred Heart Church, Coshocton

KOPF, John B. Jr. "Jack," 81, Jan. 5
St. Paul the Apostle Church, Westerville

KRAUS, Kathleen (O'Connor), 95, Dec. 31
St. Leo the Great Oratory, Columbus

LIST, Elizabeth A. "Betty," 85, Jan. 5
St. Paul the Apostle, Westerville

NEUBIG, Barbara A., 87, Dec. 29
St. Paul the Apostle Church, Westerville

NEUMEYER, Robert Karl, 80, Jan. 15
St. Leonard Church, Heath

PERROTTA, Frank H., 63, Jan. 6
St. Brendan the Navigator Church, Hilliard
- PHILLIPS, Jeanette Rose (DiCiuccio), 85, Dec. 26**
Holy Spirit Church, Columbus

PRINGLE, Barbara A. (Smith), 81, Nov. 24
Our Lady of Perpetual Help Church, Grove City

PUTNAM, Michael Edward, 63, Jan. 6
St. Paul the Apostle Church, Westerville

RICKLIC, Dennis R., 71, Jan. 10
Sacred Heart Church, New Philadelphia

ROSSETTI, Patricia A., 80, Dec. 27
Our Lady of Victory Church, Columbus

SNIDER BAUGHMAN, Frances E. (Euman), 97, Jan. 13
St. Joseph Church, Somerset

SUDDUTH, William, 83, Jan. 10
Immaculate Conception Church, Dennison

STAKER, John J., 86, Jan. 9
St. Nicholas Church, Zanesville

STOCKWELL, Connie A. 77, Dec. 9
St. James the Less Church, Columbus

TRAN, Nghiem V., 67, Jan. 5
St. James the Less Church, Columbus

Sister Marie Gressel, OSF

Funeral Mass for Sister Marie Gressel, OSF, 93, who died Friday, Jan. 3, was celebrated Tuesday, Jan. 7 at the Holy Family Convent Chapel in Manitowoc, Wisconsin, with burial in the convent cemetery.

She was born Teresa Marie Gressel on July 2, 1931 in Zanesville to Herman and Helen (Adams) Gressel.

She earned a Bachelor's degree from Holy Family College in Manitowoc and a Master's degree in

mathematics through the Catholic University of America.

In the Diocese of Columbus, she was a teacher at Zanesville Rosecrans High School from 1981 to 1986. She also taught at schools in Wisconsin and Michigan and was the directress for the temporary professed members of her congregation, ministered as a seamstress for the community and was a member of its prayer apostolate.

She was preceded in death by her parents; brothers, George (Rosetta), Herman and William (Shirley); and sisters, Sister Mary Rose Agnes Gressel, OSF and Sister Mary Veronica Gressel, OSF.



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Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF ST. FRANCIS DE SALES NEWARK

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of St. Francis de Sales Parish are as yet undefined;

WHEREAS, having duly consulted with the pastor of St. Francis de Sales Parish whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THEREFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the boundaries of St. Francis de Sales Parish, the parish church of which is located at 40 Granville St., Newark, OH 43055-4998 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at 40.24581, -82.48069 on Justin Road, an air-line east 40.24581, -82.47727; then east on the county boundary to the intersection of the Licking-Knox county line and Bell Church and Cooksey roads. Eastern boundary: Starting at the intersection of the Licking-Knox county boundary and Bell Church and Cooksey roads, southeast on the center of Cooksey Road to Blacksnake Road; east on the center of Blacksnake Road to Peatmoss Road; south on the center of Peatmoss Road to Dog Hollow Road; south on the center of Dog Hollow Road to Horns Hill Road; south on the center of Horns Hill Road to the point where it becomes Horns Hill Rd. NE, continuing south on the center of Horns Hill Road NE to the intersection of Horns Hill Road NE, Cedar Run Road NE, and Waterworks Road; west on the center of Waterworks Road to the center of the North Fork Licking River; south on the center of the North Fork Licking River to the confluence of the North Fork Licking and South Fork Licking rivers. Southern: Starting at the confluence of the North Fork Licking and South Fork Licking rivers, west on the center of the South Fork Licking River to 40.04181, -82.41313; west on the Newark-Heath city boundary from 40.04181, -82.41313 to Union Street; north on the center of Union Street to the Conrail tracks; southwest on the railroad tracks to Thornwood Drive SW. Western: Starting at the intersection of Thornwood Drive SW and the Conrail tracks, Heath, north on the center of Thornwood Drive SW to Thornwood Crossing; north on the center of Thornwood Crossing to State Route 16; northeast on the center of State Route 16 to Granville Road; northeast on the center of Granville Road to Country Club Drive; north on the center of Country Club Drive to Sharon Valley Road NE; northwest on center of Sharon Valley Road NE to Welsh Hills Road NE; north on the center of Welsh Hills Road NE to Dry Creek Road NE; northwest on the center of Dry Creek Road NE to Sunnyside Road; north on the center of Sunnyside Road Chestnut Hill Road; an airline north from the intersection of Sunnyside and Chestnut Hill roads to the intersection of Marion Road NE and Dutch Lane NE; north on the center of Marion Road NE to Reynolds Road NE; north on the center of Reynolds Road NE to Centennial Road NE; north on the center of Centennial Road NE to Smoketown Road; north on the center of Smoketown Road to Homer Road NE; southeast on the center of Homer Road NE to Justin Road; north on the center of Justin Road to 40.24581, -82.48069.

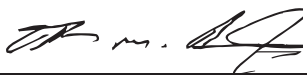
2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

+ *Earl K. Fernandes*

Most Reverend Earl K. Fernandes
Bishop of Columbus



Deacon Tom Berg, Jr.
Chancellor

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WORDS OF WISDOM SOLUTION

Collection benefits evangelization in Latin America

Sr. Zephрина Mary, FIH

Director, Diocesan Missions Office

The Collection for the Church in Latin America has been a concrete countenance of unity and solidarity between Catholics in the United States and those in Latin America and the Caribbean.

Through this contribution, Catholics from across the United States have supported the formation of priests and religious, the training of catechists and other pastoral ministers, the education of children and young people, and relief efforts in the wake of natural disasters. The funds help to accomplish spiritual programs such as evangelization among non-Christians, the urban poor and minorities, raise mission awareness, promote vocations and work toward justice and peace.

Support the Collection for the Church in Latin America because "I should no longer say that I have neighbors to help, but that I must myself be a neighbor to others (Pope Francis, Fratelli Tutti, no. 81)." All Catholics are called to lives of missionary discipleship, regardless of their states in life, where they live, how much formal education they have, or what work they do to support themselves and their families.

With prayer, formation and training, lay evangelists effectively serve their communities and enliven their parishes with the joy of the Gospel. The Diocese of Girardota, Colombia, with support from the Collection for the Church in Latin America, is fostering this spirit of discipleship in 66 women from rural agricultural communities by providing leadership training workshops that equip them

Help Church in Latin America

Dear Brothers and Sisters in Christ,
The United States Conference of Catholic Bishops (USCCB) designates one weekend each year as a Collection for the Church in Latin America. **The collection for the Church in Latin America will be held on the weekend of Jan. 25-26.** We have the opportunity as witnesses to the Gospel message to bring faith, hope and love to our brothers and sisters across Latin America.

The Collection for the Church in Latin America is a tangible demonstration of the solidarity of the Catholic Church in our hemisphere. These programs included catechetical and lay leadership programs, youth ministry, evangelization programs and formation programs for religious, priests and deacons in

Mexico, Central and South America and the Caribbean.

Our support will truly make a difference. We are encouraged to realize the bond of solidarity that exists in this hemisphere with our brothers and sisters who are rich in spirit but lacking in the material resources to participate fully in the life of the Church. I invite you to give generously to this appeal and to ask the Lord to continue to bless our efforts to bring the Good News to all.

Grateful for your loving response to build the Kingdom, I remain

Sincerely yours in Christ,
Most Reverend Earl K. Fernandes
Bishop of Columbus

to form and lead women's groups in each of the 33 parishes in the diocese.

Pope Francis is urging them to focus on the theme: "We are all missionary disciples on the move." God's zeal and love, empowered by the Church, have the power to show God's love to a world in need of change and renewal.

Your collection supports pastoral work and other spiritual programs in Latin America. In Haiti, for instance, the Diocese of Jacmel formed more than 600 youths from its 31 parishes in reading, praying and living the Gospel over the course of a 21-day program, especially those in remote or marginalized areas, and educated them

about the nature of the coronavirus pandemic and how to stop its spread.

This collection is a tremendous opportunity for all the faithful to participate actively in the evangelization mission and ministries of the Church. Your gifts and prayers will be a great blessing for the poor and needy who benefit from this outreach of funds.

Pope Benedict XVI addressed the Fifth General Conference of the Bishops of Latin America and the Caribbean by saying, "To you, who represent the Church in Latin America, today I symbolically entrust my Encyclical Deus Caritas Est in which I sought to point out to everyone the essence of the Christian message. The

Church considers herself the disciple and missionary of this Love: missionary only insofar as she is a disciple, capable of being attracted constantly and with renewed wonder by the God who has loved us and who loves us first (cf. 1 Jn 4:10). The Church does not engage in proselytism. Instead, she grows by "attraction": just as Christ "draws all to himself" by the power of his love, culminating in the sacrifice of the Cross, so the Church fulfills her mission to the extent that, in union with Christ, she accomplishes every one of her works in spiritual and practical imitation of the love of her Lord" (Aparecida, 13 May 2007).

The Church in Latin America provides a solid expression of solidarity with our brothers and sisters throughout this hemisphere. This expression is a visible sign of faith and hope on our path to communion with God. For many living in Latin America and the Caribbean, a rising secular culture, difficult rural terrain, and a shortage of ministers make it difficult for people to practice the faith. Your donations would take care of the evangelization programs of these regions.

Please prayerfully consider supporting this collection to share your faith with our brothers and sisters in Latin America and the Caribbean. I would like to thank you for your generous contributions on behalf of His Excellency, Most Rev. Bishop Earl Fernandes, and the U.S. Conference of Catholic Bishops committee in charge of the collection for the Church in Latin America. This yearly collection helps to strengthen connections between the Church in the United States and the Church in Latin America.

LOCAL NEWS AND EVENTS

Father Yokum to speak to luncheon club

Father Joseph Yokum will speak to the Catholic Men's Luncheon Club on "Pastoral Care for Law Enforcement Officers and Their Families" on Friday, Feb. 7 at Columbus St. Patrick Church, 280 N. Grant Ave.

Father Yokum is pastor of Grove City Our Lady of Perpetual Help Church and chaplain for the Franklin County Sheriff's Department, the Grove City Police Department, and the Ohio Department of Natural Resources.

No reservations are necessary. A \$12 donation to cover the cost of the lunch is requested.

Bishop Earl Fernandes' presentation of the club's annual Catholic Man of the Year award will take place at its Friday, March 7 meeting.

There currently is no sponsor for the Feb. 7 meeting. If you are interested in sponsoring this meeting or another luncheon, contact David Kilanowski at dkilano@aol.com.

Dominican Sisters host Zoom retreat

The Dominican Sisters of Peace will be hosting a free "Zoom and See" retreat from Friday to Saturday, Feb. 7 to 9 for single Catholic women ages 18 to 45 contemplating consecrated religious life. The theme is "Listen to Your Heart."

Sessions will cover topics including how to reflect and discern, the pillars of Dominican life (prayer, service, community and study) and contemporary religious life.

"We have done many retreats in person at our motherhouses and a few others remotely. Since our past online retreats, held during the pandemic, were successful, we wanted to offer this virtual Zoom and See retreat in the hopes that it will make it easier for discerners near and far to participate," said Sister Mai-dung Nguyen, OP, the congregation's vocations minister.

Those who attend will be able to ask questions of sisters in formation and others involved in the retreat. They can also arrange time to talk with a sister on a one-on-one basis during the retreat and after it ends.

Retreat times are 6 to 8 p.m. Friday, 10 a.m. to 1 p.m. Saturday and 4 to 5:30 p.m. Sunday. For more information, go to www.oppeace.org/become-a-sister or contact Sister Mai-dung at (405) 248-7027 or maidung.nguyen@oppeace.org.

Andrew dinner set for Jan. 28

The diocesan Vocations Office will host the annual Andrew dinner for young men of high school age and older on Tuesday, Jan. 28 at the Pontifical College Josephinum, 7625 N. High St., Columbus.

The event begins with evening prayer at 5:30 p.m., followed by the dinner and a talk. Those who would like to attend must RSVP

to the Vocations Office at (614) 221-5565 or vocations@columbuscatholic.org.

Respect Life Mass, Roe Remembrance to be Jan. 27

Bishop Earl Fernandes invites the faithful in the Diocese of Columbus to the annual diocesan Respect Life Mass at 10 a.m. Monday, Jan. 27 in Columbus St. Joseph Cathedral, 212 E. Broad St.

Following Mass, Greater Columbus Right to Life will sponsor the annual Roe Remembrance at the Ohio Statehouse Atrium. For more information on Mass, contact the diocesan Respect Life Office at (614) 231-4509 or mparker@columbuscatholic.org. Details on the Roe Remembrance may be found at <https://www.gcrtl.org/roe.html>.

Catholic Charities accepting donations for fire victims

Those interested in helping victims of the southern California wildfires are invited to make an emergency donation to Catholic Charities USA to help provide lifesaving resources.

One hundred percent of gifts designated for this purpose will be sent where they are most needed. Catholic Charities USA is the official domestic relief agency of the

U.S. Catholic Church, providing critical support to devastated communities before and after disaster strikes.

To donate online, go to <https://tinyurl.com/hjward79>.

Monicas meet at St. Andrew

A ministry titled Millions of Monicas has been formed at Columbus St. Andrew Church, 4081 Reed Road, for women who wish to join in prayer for children, family members and friends who struggle with the Catholic faith or have left the faith entirely.


The group meets on the second Monday of the month in the church. For information about the ministry, contact Amy Tague at amyliiss14@gmail.com.

Seasons of Hope announces winter-spring session

The Seasons of Hope Bereavement Ministry will conduct its five-week winter-spring session at Columbus Immaculate Conception Church, 414 E. North Broadway.

The program, sponsored by the churches of the Northland/North High Deanery, is for anyone mourning the loss of a loved one and will take place from 2 to 4 p.m. each Sunday from Feb. 16 to March 16.

To register, contact Debbie Kennedy at kennedydeborah@yahoo.com or (614) 937-0516.



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF ST. JOSEPH CIRCLEVILLE

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the territory of St. Joseph Parish was as of yet undefined;

WHEREAS, having duly consulted with the pastor of St. Joseph whose territory is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on 8 January 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the territory of St. Joseph Parish, the parish church of which is located at 134 W. Mound St., P.O. Box 40, Circleville, OH 43113-0659 is the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at 39.81250, -83.24370; air-lines east to 39.81002, -83.18602; southeast to 39.80934, -83.18512; east to U.S. Route 23; south on the center of U.S. Route 23 to Weigand Road; east on the center of Weigand Road to Ashville Pike; south on the center of Ashville to St. Paul Road; east on the center of St. Paul Road to Walnut Creek Pike; south on the center of Walnut Creek Pike to State Route 752; and east on the center of State Route 752 to Winchester Southern Road. Eastern boundary: Starting at the intersection of State Route 752 and Winchester Southern Road, south on the center of Winchester Southern Road (which is also the Pickaway/Fairfield boundary) to Tarlton Road SW, east on the center of Tarlton Road SW to 39.55817, -82.78977; and air-lines east to 39.55444, -82.73151; and south to 39.46834, -82.74077. Southern: Beginning at 39.46834, -82.74077; west on air-lines to 39.46891, -82.74989; south to 39.46806, -82.74999; west to Kingston Adelphi Road (County Line Road) at 39.46813, -82.75131; west on the center of Kingston Adelphi Road to the Scioto River; north on the center of the Scioto River to 39.50638, -82.99242; and an air-line west to 39.51625, -83.26673. Western: Beginning at 39.51625, -83.26673, north on an air-line to 39.81250, -83.24370.

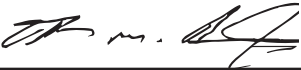
2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.


Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus



Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF ST. LEONARD HEATH

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of St. Leonard Parish did not include the entirety of the City of Heath;

WHEREAS, having duly consulted with the pastor of St. Leonard Parish whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed alteration of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the boundaries of St. Leonard Parish, the parish church of which is located at 57 Dorsey Mill Rd., Heath, OH 43056-1198 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at the intersection of the Conrail tracks and Thornwood Drive SW, Heath, east on the railroad tracks to Union Street (State Route 79). Eastern boundary: Starting at the intersection of the railroad tracks and Union Street (State Route 79), south on the center of Union Street to the Newark-Heath city boundary; east on the Newark-Heath city boundary to the South Fork Licking River at 40.04181, -82.41313; east on the center of South Fork Licking River to the confluence of the North Fork Licking and South Fork Licking rivers, which forms the Licking River at 40.05307, -82.39153; east on the Licking River to 40.05235, -82.38054, which is the intersection of the Licking River and the northeast corner of the Heath City limits; south on the Heath City boundary to 40.04042, -82.38174; east on the city boundary to 40.04033, -82.38010; south on the city boundary to Watson Road SE; east on the center of Watson Road SE to 40.03893, -82.37285; southwest on the city boundary to Blue Jay at 40.03042, -82.37498; east on the center of Blue Jay Road to 40.03005, -82.37045; south on the city boundary to 40.02288, -82.37124; west on the city boundary to 40.02325, -82.37710; south on the city boundary to 40.019669, -82.37761; west on the city boundary to 40.01997, -82.38393; south on an air-line to the intersection of Linville Road SE and Fairmount Road; south on the center of Fairmount Road to Dorsey Mill Road SE; west on the center of Dorsey Mill Road SE to State Route 13; south on the center of State Route 13 to Davis Drive. Southern boundary: Starting at the intersection of Davis Drive and State Route 13, west on the center of Davis Drive to Lake Drive Road; south on the center of Lake Drive Road to Ridgley Tract Road SE; northwest on Ridgley Tract Road SE to Thornwood Drive SW. Western boundary: Starting at the intersection of Ridgley Tract Road SE and Thornwood Drive SW, north on the center of Thornwood Drive SW to the intersection of Thornwood Drive SW and the Conrail tracks.

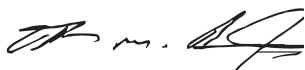
2) That this alteration shall take effect upon the promulgation of this decree.

3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.


Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus



Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF ST. JOSEPH PLAIN CITY

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (Canon 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (Canon 518);

WHEREAS, the parish boundaries of St. Joseph are as yet undefined;

WHEREAS, having duly consulted with the pastor of St. Joseph whose parish is affected (Canon 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to Canons 127 and 166 on January 8, 2025, and offered genuine consultation according to Canon 515 §2 in the form of unanimous agreement with the proposed definition of the boundaries of the parish;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

1) That the new boundaries of St. Joseph Parish, the parish church of which is located at: 140 West Ave., Plain City, OH 43064 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal/longitudinal coordinates and geographic landmarks. Northern boundary: Starting at the intersection of U.S. Route 36 to the Union-Champaign counties boundary, northeast on the center of U.S. Route 36 to Sabine-Bigelow Road; east on the center of Sabine-Bigelow Road to Streng Road; northeast on the center of Streng Road to State Route 38; southeast on the center of State Route 38 to Big Darby Creek; east on the center of Big Darby Creek to 40.14707, -83.34833; from 40.14707, -83.34833 northeast on an air-line to the intersection of Hawn and Robinson roads; northeast on the center of Hawn Road to State Route 736; northwest on the center of State Route 736 to Fladt Road; northeast on the center of Fladt Road to Industrial Parkway; southeast on the center of Industrial Parkway to Beecher Gamble Road; east on the center of Beecher Gamble Road to Derio Road; east on the center of Derio Road to the intersection of Derio and Watkins-California roads. Eastern boundary: Starting at the intersection of Derio and Watkins-California roads, south on the center of Watkins-California Road to U.S. Route 42; southwest on the center of U.S. Route 42 to U.S. Route 33; southeast on the center of U.S. Route 33 to Mitchell-Dewitt Road; southwest and southeast on the center of Mitchell-Dewitt Road to Warner Road; southwest on the center of Warner Road to Kile Road; southeast on the center of Kile/Kile Warner Road to State Route 161; east on the center of State Route 161 to the Madison-Franklin counties boundary line; south on the Madison-Franklin counties boundary line to Rings Road; east on the center line of Rings Road to Cosgray Road; south on the center of Cosgray Road to Scioto Darby Creek Road. Southern: Starting at the intersection of Cosgray and Scioto Darby Creek roads, west on the center of Scioto Darby Creek Road to Big Darby Creek; south on the center of Big Darby Creek to a point due west of the intersection of M.V. High Road and NE Plain City-Georgesville Road; an air-line west to the intersection of intersection of M.V. High Road and NE Plain City-Georgesville Road; west on the center of M.V. High Road to U.S. Route 42; southwest on the center of U.S. Route 42 to 39.99422, -83.33032; an air-line west to 40.00615, -83.41591; an air-line west to 40.01000, -83.51215; then an air-line west to 40.01019, -83.51616 (the Madison/Champaign counties boundary). Western: Starting at 40.01019, -83.51616 (the Madison/Champaign counties boundary), north on the Madison and Union County boundary lines to the intersection of U.S. Route 36 and the Union-Champaign counties boundary.

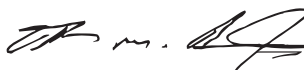
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Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 10th day of January 2025.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus



Deacon Tom Berg, Jr.
Chancellor



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Menu: Filet mignon, roasted baby potatoes, fresh string beans, garden salad, fresh baked bread with butter, chocolate mousse with homemade whipped cream topped with fresh red raspberries, wine and coffee. Stuffed egg-plant option also available.



Mark Voris
Founder and Artistic Director

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*Our Lady of Victory Concert Series presents***A special Valentine's Weekend Concert**

Vivaldi's *The Four Seasons* & Mozart

Sunday, February 16, 2025 • 6:00 - 7:00 pm*– Featuring –***Collegium Musicum of Ohio Chamber Orchestra**

With a pre-concert talk by Christopher Purdy
 WOSU 101.9 Classical Radio personality.

Dr. Jae-Hyeong Park
Conductor and Artistic Director



Dr. Kia-Hui Tan
Special Guest Solo Violinist